Father Peyton Proves It

Non-Catholics Are Learning To Love The Rosary

MOST of you are familiar with Father Patrick Peyton's crusade for the Family Rosary and the nation-wide radio and television shows which he has directed to spread devotion to the Blessed Mother. During the past several months the four major radio networks carried programs planned by Father Peyton and broadcast with the cooperation of the Catholic Daughters of America. The response surprised even Father Peyton, and he has released excerpts from a few of the thousands of letters received. The excerpts are all from letters received from non-Catholics, and each contained a request for a rosary.

"Before leaving . . . Florida, I heard your NBC broadcast over WFLA, Tampa, in which you offered to send a Rosary to anyone not having one. I am not a Roman Catholic, but would like very much to have a Rosary, as I think it is a very beautiful form of prayer and meditation."

"I listened for the first time yesterday to your program, which I understand is one of a series on the Rosary, and while I am not a Catholic, I was much impressed by it. I would very much appreciate receiving one of the Rosaries which you suggest listeners write for, and also, if it is available, the complete Rosary devotions." (Vice-President of a manufacturing firm.)

"Please send me a Rosary. I was listening last Sunday to that beautiful program, the 4th Glorious Mystery of the Rosary. We enjoyed it so much. It was one of the most beautiful programs I ever heard on the radio. You ought to have it over. It touched me. I knelt down and prayed with you with tears in my eyes . . ."

"As I was driving downtown a few minutes ago, I heard the last part of your radio program. I am very sorry I missed the first part. At the end of the program, the announcer said that a copy of the Rosary might be had by writing to you. If this is correct, I should like to have same. Thank you very much! Let me say I am not a Catholic, though I have much respect for your great religion." (President and Manager of ..... 's largest newspaper, in a Southern city.)

"We have been enjoying your hours about the Rosary for the past month, and want to tell you that we never miss it. It has been such an inspiration to us. I would like a Rosary to send to a particular lady friend whom I hope to bring back to the Church. She asked me if I had a Rosary for her and then when you mentioned sending them, I thought I would like one for her."

"We heard your program last Sunday and it was just wonderful. We are not Catholic, but I was raised in Catholic schools. My husband is Catholic-minded also and we would appreciate it if you would send us one of your Rosaries."

"Though I am a Protestant, I listen with all in-

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Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, SEPTEMBER 27, 1953 — No. 22

WHY SISTER IS CONFUSED—Across the nation Catholic children have returned to school, and the teachers are not without their problems. Pity the Sister who teaches the first grade at St. John the Baptist parish school in Pittsburgh. Among her new pupils are two sets of twin girls, both sets named Szymanski, although unrelated, and to add to the confusion, both have the same pairs of first names. Pictured from left to right are Lorraine, Lorraine, Loretta and Loretta. (NC Photos)

'Incredible Valor'

Cpl. Benito Martinez Awarded Congressional Medal Of Honor

Washington —(NC)— In a Texas high school he had been voted "best citizen." This week Cpl. Benito Martinez was awarded the Congressional Medal of Honor, highest military decoration the U. S. gives.

But the medal will be presented posthumously. Corporal Martinez' citizenship paid off in Korea where he was found dead in the outpost he had defended alone for six hours, three North Koreans lying across his body.

The 21-year-old Catholic Infantryman from Fort Hancock, Texas, had been an all-round high school sportsman—football, basketball, track—and winner of the Babe Ruth Foundation Sportsmanship Award in 1950, the year before he graduated. At the school and at St. Teresa's Church he was known as an outstanding young man.

In Satae-ri, Korea, on September 6, 1952, Corporal Martinez found good use for that sportsmanship, citizenship and faith. The Army called it "incredible valor."

A machine gunner with Company A, 27th Infantry Regiment of the 25th Infantry Division, Cpl. Martinez was alone that night at an advance listening post. His job was to protect a position called "Sandbag Castle."

When he saw that his listening post was going to be surrounded by the enemy, he warned the boys back at the Castle by phone.

The boys asked him: Can you get back here—Is there any way we can come and get you?

Single-Handed Battle

Martinez said he wanted to stick it out. He wasn't sure how long he could hold the enemy but he would do everything he could to stop them from taking Sandbag Castle.

Then he started a six-hour, single-handed battle, keeping back the North Koreans with his machine gun. When the enemy rushed him, he had to leave the gun. But he fought them off with an automatic rifle. Then with a 45 caliber pistol.

During the six hours the U. S. forces back of Sandbag Castle had time to reorganize, attack and recapture the key terrain.

It was almost dawn when the boys at Sandbag Castle heard from Corporal Martinez for the last time. He reported that the enemy was digging through the sides of his position with picks and bayonets. Then the boys heard a lot of firing and after the shots fired out, Corporal Martinez didn't come back to the phone.

Two days later they reached Cpl. Martinez. A soldier reported:

"We found his body near his listening post. He had an empty pistol ammunition clip in his left hand and a 45 caliber pistol in his right hand. There were three dead North Koreans across his body. They died from his pistol fire."

For "conspicuous gallantry and outstanding courage beyond the call of duty," the Medal of Honor has been awarded posthumously to the Texas-born corporal, Secretary of the Army Robert T. Stevens announced this week.

Said the citation: "Corporal Martinez' incredible valor and supreme sacrifice reflect lasting glory upon himself and are in keeping with the honored traditions of the military service."

Consecration Issue

Tucson—(NC)—A Bishop Green souvenir issue, marking the consecration of Bishop Francis J. Green as Auxiliary of Tucson, was issued by the Arizona Register, diocesan newspaper here. The issue, which sold for 25c, incorporated a 40-page tabloid-sized supplement, including a full page color portrait of the new Bishop.

Record Total Of 6,817 Pupils In South Bend Catholic Schools

South Bend—A record total of 6,817 pupils comprise the Catholic school enrollment in the South Bend parochial school system and already the pinch is beginning to be felt in some overcrowded classrooms and, in a few instances, an acute lack of teachers.

The 14 grade schools, including St. Mary's campus school which draws from a few parishes in the city and environs, enrolled 5,924 pupils as compared to 5,505 a year ago. The high school students enrolled a year ago in the city's four Catholic high schools totaled 801. This year's enrollment in the city's two high schools reached 893 students. Total registrations a year ago was 6,306.

In about three weeks, the boys and girls at the new St. Joseph High School will be in separate wings. Now both are in the boys wing because construction of the girls wing has not been completed. The school will be completed by Christmas and at that time it will have room for 1,300 students.

St. Joseph High School has enrolled 737 students, including 361 boys and 376 girls. The high school this fall took the place of South Bend Catholic High, which last September had an enrollment of 238; Central Catholic, with an enrollment of 180, and St. Joseph's Academy, where 233 were enrolled. The other high school at St. Mary's Academy, Twyckenham Park, where 156 were enrolled this year had 150 students a year ago.

Holy Cross School, where the cafeteria had to be converted into classrooms, is now the city's leading parochial school with an enrollment of 925 pupils. Next is St. Adalbert's with 702 and the next

Continued on page 8A

Reds Beat Priest; Warn Him Not To Mention Attack To Visitors

Graz, Austria —(NC)— The Yugoslav priest who was beaten and almost drowned in the sight of American tourists has been warned by the Tito authorities not to mention the attack to British Viscount Bernard Montgomery during his current visit in Yugoslavia.

According to reports received here the British Field Marshal, now serving as deputy commander-in-chief of the North Atlantic Pact forces, was scheduled to visit the Dubrovnik cathedral, where the priest is rector.

The attack on the priest, Father Pavel Pozza (incorrectly spelled Porsa in previous reports), was witnessed by Father William D. Larkin of Duluth, Minn., and other American tourists. They saw Red hoodlums pelt the priest with rotten eggs, duck him in the Adriatic Sea and beat him with fists.

Father Pozza, who traces his ancestry to a noble Italian family, has been known for 30 years to American tourists in Yugoslavia. His injuries are reported not to be serious.

Reports reaching here state that in addition to warning Father Pozza, the Tito authorities placed under "protective custody" prominent lay Catholics and priests to prevent their contacting the British Viscount. All English-speaking Catholics were ordered to stay within their homes during the Viscount's visit.

It is also reported that two priests from Dubrovnik were seized by police when they attempted to contact Father Larkin during his recent visit to Yugoslavia.

According to reports here, more than 20 priests have been attacked by Red mobs in Dalmatia in recent weeks. These attacks were particularly violent on the Adriatic islands of Krk, Hvar, Korcula and Mljet and at Zadar.

Other reports state that Tito has become concerned over the bad impression made throughout the world over the Red attacks on the clergy. As a result a sharp dispute is said to have developed between him and another top Red official, Vicko Krstulovich, the communist boss of Dalmatia, said to share the main responsibility for the attacks on the clergy. Reportedly Tito has told Krstulovich to call a halt to the campaign of violence.

(Press agency reports in the United States declared that a halt has been called to the Red attacks on the clergy. The agency quoted Gjuro Pucar-Stary, a Yugoslav politburo member and head of the Bosnian government, as condemning the attacks as illegal.)

It was also learned here that in recently ransacking the large minor seminary at Sibenik, a Red mob destroyed the seminary's library, hurled crucifixes and statues into the street and tried to set fire to the building.

Fr. Hesburgh Opens N.D. School Year

Notre Dame — The Reverend Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, urged faculty members and students to regard themselves "as actors rather than mere spectators in the history of Notre Dame which is still being written" last Sunday.

"We can be proud of past glories, but we cannot rest in them," Father Hesburgh declared at a Solemn High Mass marking the formal opening of the University's 112th academic year. "Nor can we assume that the distinctions of the past will continue in the future without the same burning vision of divine faith and the same valiant measure of human effort that created distinctions here in years past," he said.

Addressing a campus congregation including more than five-hundred faculty members who had filed into old Sacred Heart Church in a colorful academic procession, Father Hesburgh asserted that the worst attitude would be to assume that this is just another hour, ushering in just another year in a history already one-hundred and eleven years old at Notre Dame."

"Such an attitude," Father Hesburgh chided, "is characteristic of ivy-covered minds, which unlike ivy-covered buildings, are no asset to a University. Human beings cannot long live happily, or energetically, or intelligently or especially fruitfully in an atmosphere that embalms history as mere glories of the past with no reference to the present or the future," he said.

Pointing to the Incarnation as the most important fact in all human history, Father Hesburgh declared that "there is no human event, no human progress in knowledge, science or art that cannot be consecrated, now that God has literally become man and dwelt among us." The Notre Dame educator contended that university men have a particular commitment to take an active part in the program of creative ideas, the intellectual apostolate. "Our prime concern," he said, "must be to offer to the service of God and men a worthy gift. Certainly we should not offer as our part in this divine sympathy of all creation, the sour notes of intellectual mediocrity or educational complacency."

Father Hesburgh reminded the professors and students that "ours are deeper and more significant goals than material security and prosperity. Our aim," he declared, "must be a Christian humanism born of the Incarnation of the Son of God, a humanism embracing all the wide dimension of the world and the human spirit, a humanism that is adequate to the designs of God for Notre Dame . . . "

"We do not reach these goals of the spirit," the Notre Dame president emphasized, "by merely balancing the budget, or maintaining a full enrollment, or by building buildings, or by winning national championships. We only reach our goal in its fullness by growing together, in faith, in hope, and in charity, toward the full stature of Christian manhood, consecrated in the growing perfection of all our human powers of mind and will to the service of God and men, in Christ."

Catholic Professor Heads Institute On Immigration

St. Louis, Mo. — (NC) — St. Louis University professor, Dr. Clement A. Mihanovich, will head an Institute on Immigration here in which Catholics, Protestants and Jews will discuss immigration problems.

Purpose of the institute, scheduled for October 4, will be to "dispel misconceived ideas about our present immigration policy" and to see "what can be done in individual communities to change laws as well as attitudes on anti-immigration," according to Dr. Mihanovich.

Four speakers who will address the institute, are: Paul B. Rava, chairman of the International Law Committee of the Missouri Bar Association, who will speak on the topic, "What is the McCarran-Walter Act?"; Stuart A. Queen, director of the Department of Sociology and Anthropology, Washington University, "Immigration—Truths and Prejudices"; Myron Schwartz, Executive Director, Jewish Community Relations Council of St. Louis, "Effects of Our Present Immigration Policy"; and Carroll J. Donohue, chairman, St. Louis Committee on Immigration Policy, "The Community's Role in Affecting Our Immigration Policy."

St. Joe Enrolls 605; 84 Are From Diocese

Rensselaer—Thirty-six men from the Diocese of Fort Wayne were enrolled at St. Joseph's College this week, when sophomores and upper-classmen joined the 225 freshmen who reported last week. These bring to a total of 84 the number of students from the diocese who are attending St. Joseph's this year.

Setting a new record in the 63-year history of this men's college, the present enrollment at St. Joseph's totals 605. Students are from thirteen states of the Union, and from Canada, Puerto Rico, Panama, the Republic of Korea, and Austria.

Of the 36 men returning to the campus from the Fort Wayne diocese, nine are from Whiting, six from Fort Wayne, four from Hammond, four from Gary, three from Elkhart, two each from South Bend, East Chicago and Crown Point, and one each from Michigan City, Munster, Schererville and San Pierre.

Following they are listed by home town: Munster—James L. Hoess; Michigan City—Kenneth P. Fedder; San Pierre—Joe A. Simala.

Schererville — Emil J. Janc; Crown Point—Paul J. Rettig and Kenneth R. Hilty.

South Bend—Thomas A. Dudeck and Chester J. Buziak. East Chicago—John J. Wisler and Ross J. Johnson. Elkhart—Henry V. Guzzo, William E. Lamb and John J. O'Connell.

Gary—Kenneth J. Ryan, Robert B. O'Connor, Elmer J. Molchan and Julius J. Chevigny. Hammond—Frank R. Tatarek, Donald J. Herr, Joseph J. Baldin and Anthony F. Baldin.

Fort Wayne—Roger L. Vecker, James C. Noll, Don L. Klingenberger, Larry W. Kelly, Raymond S. Cerney and Richard T. Bender.

Whiting — Robert J. Brandt, George H. Brown, Michael G. Churosh, Robert J. Companik, Philip J. Kauchak, Francis J. Molson, George J. Smolar, John R. Vargo and William J. Walsko.

TWO GERMAN YOUTHS who have begun studies for the priesthood at Notre Dame visit the University's Log Chapel to inspect the grave of the Rev. Theodore Badin, first priest ordained in the United States. Hans Rulke (standing right), a former member of Hitler's Youth Corps, and Hubert Schwan (left), whose home is in Russian occupied Germany, recently arrived on the campus to begin their seminary studies. The Rev. Daniel J. O'Neill, C.S.C., rector of the Old College where they reside, points to the grave of Father Badin, a pioneer missionary priest who worked among the Indians.

N.D. Seminarian Was In Hitler's Youth Corps

Notre Dame—A former member of Hitler's Youth Corps is among forty-five new seminarians of college age studying for the priesthood at the University of Notre Dame. Hans Rulke, who was subjected to four-and-a-half years of Nazi philosophy and military discipline, has commenced nine years of study and prayer which will lead to his ordination as a priest of the Congregation of Holy Cross.

The twenty-one-year-old native of Witten-Ruhr in west Germany was accompanied to this country by another German youth, Hubert Schwan, whose father was a Russian prisoner in Siberia for three years. The two young men decided to pursue their religious vocations at Notre Dame after meeting several Holy Cross priests in Rome. They are living on the campus at the Old College, one of the first buildings erected here more than a century ago.

Rulke was required to enter the Hitler Youth Corps when he was ten years old. Members of the Youth Corps met in uniform two afternoons each week and had to have a very good reason for being absent, he recalls. Eventually, Rulke became a squad leader. Toward the end of the war, when American forces were pressing into Germany, many Youth Corps members were transferred into the Army, but Rulke was just 12½ years old and considered too young.

Schwan says that the Russian regime in east Germany differs little from Nazi rule. Priests may celebrate Mass, but they cannot speak out against Communism, even from the pulpit, without risking arrest. The meeting of Catholic groups is officially banned, Schwan says, but they often assemble in secret anyway.

Schwan recalls several curious incidents which took place when the Russians first occupied east Germany. The Russians, he says, were intrigued by wrist watches, many never having seen them before. He saw several Russian soldiers who had rows of wrist watches sewn on the inside of their jackets.

One Russian soldier, Schwan said, went into a German home and was amazed to see a faucet and how it worked. He pulled the faucet out of the wall and took it to his own quarters where he simply pounded the broken end of the pipe into the wall and turned on the faucet, expecting water to flow from it.

Since their arrival in the United States, both Rulke and Schwan have made rapid progress in learning the English language. Among recent additions to their vocabulary are "touchdown" and "tackle." Come October 17th, the two Germans will be cheering the "Fighting Irish" at their first American football game.

IMOGENE HAENN, Haverford, Pa., (right), freshman at St. Mary's College, Notre Dame, Ind., looks on five generations of her family's connections with the first legally authorized Catholic women's college in the nation. Showing Imogene the first diploma issued by the College is Sister M. Madeleva, C.S.C., president.

Two of Imogene's great-great-grandaunts were pioneer Sisters of Holy Cross who entered the Congregation within a decade after its establishment in this country, and became leaders in the young community. One aunt, Sister M. Euphrasia, C.S.C., was one of 25 Sisters who established Saint Mary's in its present location and Sister M. Alphonsus, C.S.C., opened an orphanage in Baltimore, Md., prior to the Civil War and later became Novice Mistress of the Community. Imogene's great grandmother was a student at Saint Mary's from 1857 to 1862.

'Shamrock' Outstanding

Seven Diocesan School Publications Named Recipients Of Awards

The Shamrock, Fort Wayne Central Catholic High School's newspaper, has been named as one of twenty high school newspapers awarded the title of "Newspapers of Distinction" by the Catholic School Press Association for the school year 1952-53. Dean J. L. O'Sullivan of the Marquette University College of Journalism, national director of the association, announced the winners. The award "Distinction" is reserved for outstanding All-Catholic publications.

The title "All Catholic Newspaper" was bestowed on two high school newspapers and one college newspaper from the Fort Wayne diocese. **The Shamrock** received the award for high schools with an enrollment of more than 500 students and the **DC Hi Light**, newspaper for Catholic High School of Decatur, received the honor for high schools with enrollments between 100 and 500. **The Jongleur**, newspaper for St. Francis College, Fort Wayne, received the college award.

Two college magazines from the diocese were awarded the title of "All Catholic Magazine." These were **The Alvernian** of St. Francis College and **Chimes** of St. Mary's College, Notre Dame.

Two high school yearbooks from the diocese were named "All Catholic Yearbooks": the **Victorian** of Catholic High School, South Bend, and **Madonna** of St. Mary's Academy, South Bend.

Indiana publications from outside of the Fort Wayne diocese that received awards were: "Magazine of Distinction," **The Aurora**, St. Mary-of-the-Woods College, St. Mary-of-the-Woods; "All Catholic Newspapers," **The Phoenix**, Marian College, Indianapolis, **Fagots**, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, and **The Marian**, St. Mary's High School, Anderson; "All Catholic Magazine," **The Aurora**, St. Mary-of-the-Woods College, St. Mary-of-the-Woods; and "All Catholic Yearbook," **Phase**, St. Joseph College, Collegeville.

The title "All Catholic" indicates that a publication is a contributing force in the spiritual and intellectual life of its student readers, according to survey judges. The annual survey-rating is not competitive.

Behind The Footlights . . .

Culture That's Exciting Civic Theatre's Aim

By WILLIAM THESPIAN

"To see Shakespeare plain you have to see him on a platform stage. The sort of marshmallow Shakespeare represented by the Katherine Hepburn 'As You Like It' a few seasons ago looked static and obsolete at the time and is obsolete today. For it is time we pulled loose completely from the grandiose pretensions of the nineteenth-century style of Shakespearean producing. It is time we came face to face with the plays. There is no further excuse for trying to make Shakespeare look like 'Peter Pan.'"

Brooks Atkinson, drama critic for the New York Times, has been some stellar productions this summer of Shakespeare. In the particular instance above, he was talking about the repertory series of Shakespeare's Greek and Roman plays at Antioch College at Yellow Springs, Ohio.

"In fact," Mr. Atkinson continues, "the whole theory of the proscenium stage that has dominated the English-speaking stage since the Restoration has begun to crumble. Not only Shakespeare but modern playwriting needs the poetic freedom of some sort of platform stage. . .

". . . One reason for the general success of the Antioch Area Theatre Festival has been the platform stage built against the brick wall of the Main Hall of Antioch College. Here, . . . the plays move fast and the actors do not have to fritter away energy in externals of showmanship.

"Not that we have to return to the primitive stage of Shakespeare as an act of artistic piety. For instance, we now have electric lights, which Shakespeare did not have. It would be sentimental buncombe not to use the advantages that have accrued to us. . ."

This Friday night, September 25, the Fort Wayne Civic Theatre opens its season with a production of "Midsummer Night's Dream" which promises to be the liveliest production seen in Fort Wayne in a long time. Succeeding performances will be given on September 26, 27, 30; October 1, 2 and 3.

Although many changes are taking place at the Civic Theatre, they still have the proscenium arch. But, for this opening production, they are quietly forgetting it. Staging the "Dream" as an intimate conversational piece, the audience will be drawn into the play. A very close relationship will be established between the actor and his audience.

"Culture that is exciting is the theatre's luckiest combination," says Mr. Atkinson. This lucky combination is the aim of the coming Civic Theatre production. This will be a production of Shakespeare which will have the theatregoer on the edge of his side and sometime in the play itself. Pageantry, fantasy, and comic burlesque with exquisite costumes, period settings, music and dancing will combine to make this an attractive evening at the Civic theatre. It is something that shouldn't be missed.

'Song Of Norway'

Drama Club To Give First Showing Sun.

October 24th has been announced as the opening night performance date of "Song of Norway" at the Whiting Community Center. The St. John Drama Club of Whiting will do a repeat performance of the well-known operetta on Sunday, October 25th.

Evelyn Sabol and Mary Mores share the directorship for the "Song." Miss Sabol is Music Director with Miss Mores acting as Drama Director. Dorothy Vidovich oversees all technical details as Production Manager.

Based on the life and music of Edvard Grieg, the "Song of Norway" was musically adapted by Robert Wright with lyrics written by George Forrest. The story itself was written by Milton Lazarus from a play by Homer Curran.

Historically set in the 1900's, "Song of Norway" shows Grieg as a handsome young composer. Betrothed to his childhood sweetheart, Nina, he attracts the attention of a traveling opera singer, the Countess Louisa and joins her as her accompanist. Bernard Quback is cast as Grieg with Evelyn Sabol playing opposite him. Bette Furiak as Louisa represents the third part of the romantic triangle.

Traveling far from his boyhood home and friends, Grieg is caught up in the whirl of Copenhagen and Rome. He seemingly has no time for his family, friends and even Nina, who all come to visit him. Yet Grieg is an unhappy man. He has had no time to write the music for "Song of Norway"—a pledge made to a boyhood friend, the poet Rikkard. Jack Taylor as Rikkard dies before his friend Grieg sets his poem to music.

All ends happily when Nina persuades Grieg to return to Troldhaugen, Norway. The curtain comes down just after Grieg finishes his famous "Concerto in A Minor," the "Song of Norway" set to music.

"Song of Norway" features a wealth of dialogue, song, and dance. A professional ballet troupe will dance the Peer Gynt Suite Ballet. Familiar music other than the "Concerto" and the "Peer Gynt Suite" are "Strange Music," the haunting love song "I Love You" (Ich Liebed), and the frolicsome "Freddy and His Fiddle."

Cast members include Mary Grenchik, Bernard Skurka, Jack Mehan, Kevin Scanlon, Irene Gregorovich, Jerry O'Drobinak, Joyce O'Drobinak, Sis Grenchik, Ted Molson, Michael R. Martich, Ann Rusina, Mary Spilly, Roland Mennel, Tony Iarocci, and Al Facovelli.

Given Special Credits

Fort Wayne — Betty Berning, Marilyn S. Blair and Jim Roznajzl, Central Catholic High School graduates have been awarded special credits in English composition by Purdue University. On the basis of high orientation scores, the three CCHS graduates, have been assigned to English 32, an advanced course in freshman composition.

2 Ordained To Diaconate

The Most Rev. Paul C. Schulte, Archbishop of Indianapolis, ordained the Rev. Mr. John Charlebois from St. Luke's parish, Gary and the Rev. Mr. Louis Letko from St. John the Baptist's parish, Whiting to Diaconate on September 19 at St. Meinrad Abbey Church, St. Meinrad, Indiana. The deaconship, being participation in the sacrament of Holy Orders, is the final Order before ordination to the Priesthood.

Seminary Enrollment Is 210

Lake Wawasee—More than two newcomers for every June graduate have boosted the total enrollment at Our Lady of the Lake Seminary this fall to 210 minor seminarians studying for the Ft. Wayne and neighboring dioceses.

The 22 graduates of last spring have been replaced by a first year class of 55 members—the second straight year for such a large first year class. This means that nearly half of the total enrollment are in the first two years of their six year minor seminary training.

The increase can largely be attributed to a growing awareness of the general need for priests and to the special interest of some priests and laity in encouraging vocations. Many of these boys have either attended the CYO Summer Camp in years past or have been brought to the seminary to get a preview of its beauty and equipment.

Mix Laughter And Wisdom In Program

Fort Wayne — In "Circle of Love," The Hour of St. Francis combines the lightness of laughter with the richness of wisdom. The story will be heard at 9:15 a.m. Saturday, Sept. 26, over Radio Station WOWO.

The laughter is provided by Ralph and Wilbur, age eleven. They each have a younger sister whom they regard as a necessary evil until they discover that someone else considers her a nuisance. Their subsequent battle brings to the scene Wilbur's father and Ralph's mother.

The climax of the story offers a simple yet profoundly wise suggestion, particularly for those who are trying to raise a family single-handed.

Celebrate Fifty Years Of Marriage

Fort Wayne—Mr. and Mrs. Joseph E. Deininger, 1917 East Pontiac St., celebrated their golden wedding anniversary with an open house last Sunday afternoon.

They were married Sept. 15, 1903, in St. Peter's Church. Mr. and Mrs. Deininger have four children, Mrs. Howard Howey, Mrs. Raymond Knight, Mrs. George Roskuski and Robert Deininger, all of this city.

Navy Schedules Exams

Fort Wayne — The Navy has scheduled its competitive examinations for its college program Dec. 12. High schools, colleges and Navy recruiting stations have applications for the examinations, which will be open to high school seniors or graduates between 17 and 21. Those who pass the tests will take four years of Government-assisted college training and on graduation will receive commissions as officers in either the Navy or Marine Corps.

Will Hold Meeting

Fort Wayne—St. Hyacinth's P.T.A. will hold its first fall meeting Sunday afternoon, Sept. 27, in the school hall. The Rev. John Moskal, pastor, will speak at the meeting.

Jumping The Gun

New York City — Ill for several months and unable to afford medical care, a young mother in Harlem continued to give her children religious instructions everyday. To prepare them for the shock of possible death she particularly stressed the maternal role of the Blessed Virgin, assuring them that Mary would become their mother when she was gone.

One of the neighbors, however, sent for the Dominican Sisters of the Sick Poor. Sister Mary Jeanne answered the call. She climbed the rickety stairs of the tenement on West 135th St. and knocked on the door. Three year old Jimmy opened it.

"Who's there?" called the young mother, from her sickbed. Before Sister Mary Jeanne could reply, Jimmy cried out: "Mama, you ain't gone yet. The Blessed Virgin has arrived early!"

In Hammond

Legion Of Mary To Hold Annual Recollection Day

Hammond—The Hammond Curia of the Legion of Mary will hold its Annual Consecration to Mary Oct. 4 at St. Joseph's church. In addition a Day of Recollection for Auxiliary members, their friends and any one interested in the Legion is scheduled. The day of Recollection will begin at 2 p. m. with sermon followed by prayers and meditation.

At 3 p. m. a short sermon, time for private prayers, meditation and rest.

At 4 p. m. Active members will join Auxiliary members for Legion prayers, Rosary, Act of Consecration and Benediction.

At 5 p. m. Social Hour, at St. Joseph's Atheneum for all, so that Auxiliary members may become better acquainted with each other and with active members.

The Consecration held on the Sunday nearest the Feast of the Most Holy Rosary is held to thank Our Lady for past blessings and ask for her guidance in the year ahead.

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NO matter what the church in which you have held membership hitherto, you will find that the Catholic Church is essentially different. It is not only the oldest, the most universal Christian Church, the Mother Church to which all your remote ancestors belonged, but is far different for the following reasons:

(1) It had Christ, Who was God, as its immediate Founder, while all others are of *human* origin, as every historian of note concedes.

(2) It possesses *supernatural* aids to salvation—and these are necessary since the destiny of man is *supernatural*—life everlasting with God, Who lives in a supernatural, divine, and not in a *human* order.

(3) These supernatural things are dependent on clergy, who can trace their ministry back to the Apostles, and hence to Christ. He empowered and commissioned only the Apostles and their legitimate successors to produce and administer things supernatural, with the one exception of Baptism.

(4) The Catholic Church is not merely a religious *organization*, like all others, but a divine *organism*. It is a living thing, whose *body* was formed by Christ, and whose *soul* is the Holy Spirit, infused into it ten days after Christ returned to Heaven.

(5) It has a divinely-instituted official form of worship, through which the Holy Trinity is infinitely honored and glorified every day in every country of the world. No religion of human origin can claim that.

(6) It is the only *Biblical* religion, despite the claims of other religions that they are built on the Bible. The Church had sole possession of the Bible for 1,600 years, was its translator and preserver.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — Religious Section

Vol. XLII — HUNTINGTON, INDIANA, SEPTEMBER 27, 1953 — No. 22

Usually Victims Of Smears, But

Catholics Should Be Proud Of Their Record

WHAT was written by J. B. Matthews, former Protestant clergyman for the *American Mercury* a few months ago has now been upheld by the House Un-American Activities Committee, which listened to former Reds who claimed they knew. The news item from Washington read: "At least 600 members of the United States clergy have been secret members of the Communist Party." It added that "three or four thousand other ministers and church laymen have belonged to Communist-front organizations and could be described as fellow-travelers."

One of the Communist witnesses told that they had tried to infiltrate all religious faiths, but had difficulties in "lining up priests." And they had very little success with laymen.

Among the nearly 6,000 women interrogated by Kinsey there were, according to a commentator on the report, very few Catholics.

Catholics, of course, spend twice as much money as other people (excepting Lutherans of the Missouri Synod and some Seventh Day Adventists) to bring religion into the education of their children. This is because they believe with George Washington that there can be no morality in the nation without religious principles.

Now morality is the basis of civilization, as we know from history. Powerful nations of the past have gone out of existence precisely because they paid no respect to morals. But they were pagan nations, and less responsible before God, Whom they did not know.

Basis Of Patriotism

True patriotism is also built on religious principles. Hence even lay people who embrace the Communist Party discard their religious principles and ideals. When ministers of the gospel do this, they not only betray their country, but they betray their profession as well, because they are expected to promote the interests of Christ and not of anti-Christ in this world.

Despite the greater service rendered to our nation and the greater loyalty to God, Catholics have, all through our nation's history, been the victims of persecution not only by enemies of Christ, but by prominent churchmen of many denominations. A few years ago some of these formed an anti-Catholic organization with headquarters in Washington for the one purpose of smearing the Catholic Church through misrepresentation and direct calumny, as we have often pointed out to our readers.

A Protestant Bishop, who strove to exonerate himself before Congress recently, was not only a supporter but closely connected with the magazine named *The Protestant*, which was not Protestant at all, but pro-Communist and anti-Catholic. Those two things go together. Every pro-Communist is anti-Catholic. This Bishop also praised the late editor of *The Converted Catholic Magazine*, who was put out of the

Continued on page 10

Our Weekly Chat With You

Dear Readers...

ONE hundred years ago there was established in the city of Rome a special seminary for the preparation of Englishmen for the priesthood. It is known as the Beda, named after Venerable Bede, the English scholar and saint of a thousand years ago.

During the past 25 years more than 200 priests have been ordained in the Beda. Of these, 83 were converts, and 43 had been non-Catholic ministers. Quite often these ministers are far advanced in years at the time of their ordination, just a little too old to do parish work. But they crave the opportunity to offer the Holy Sacrifice of the Mass, to say the Breviary and to place themselves at the disposal of Bishops for chaplaincies.

One who entered the Beda from the United States is Ashley Pettis, who founded and then directed the Composers' Forum, of New York City. Another is a Pat Nor-

Continued on page 15

Something New For Next Week

NEXT Sunday we shall add to the many regular features of *Our Sunday Visitor* a new entertainment column. The column will be written by Dale Francis, a convert to the Church, who has had much experience in the entertainment field.

The column will deal with motion pictures, radio and television. Its aim will be to evaluate entertainment and build appreciation and support of good films, radio and TV productions.

Watch for this column next Sunday.

THE ROSARY—FOR WORLD PEACE — During October millions of Catholics throughout the world will say the Rosary in their homes or in churches for the conversion of Russia and for world peace. Impetus to the Rosary movement was given by Father Patrick Peyton, C.S.C., of Albany, N.Y., when he organized the first Family Rosary Crusade years ago, with the slogan "The family that prays together stays together." Since then Father Peyton has conducted Rosary crusades in Alaska, Canada, more than 20 states in the U.S., and in England. This year he conducted the first Family Rosary Crusade ever held on the continent of Europe and with great success.

For High Schools And Discussion Clubs

St. Jerome, Translator Of The Bible

ST. JEROME is well known as the translator of the Bible into Latin which, in book form, became known as the Vulgate. It must be remembered that Latin was the language of the Roman Empire whose seat was Rome, which had become almost entirely Catholic just before the birth of St. Jerome.

He did his translation in a small room in the basement of the Church of the Holy Nativity at Bethlehem. He had to know Greek and Hebrew to prepare a good translation, and he was probably better skilled in these two languages than any other contemporary.

Certain heresies were being preached during his time, and in his Epistle to Pope Damasus he wrote: "I know not Vitalis, I reject Maletius, I pass by Paulinus. He that cleaveth to the Chair of Peter, he is mine."

This was in the year 376, and the incident shows that the Primitive Church recognized the supremacy of the Pope.

St. Jerome had been baptized in Rome when he was about 20 years old. He prepared for the priesthood in Constantinople under St. Gregory Nazianzen.

See Discussion Panel On Page 7

After being commissioned by Pope Damasus to translate the Bible into Latin, he visited Palestine and studied it thoroughly in order the better to comprehend what the Scriptures say about it. Then he retired to a lonely desert in Syria, where he spent four years in the study of the Holy Scriptures.

He undertook his arduous task to translate the Bible even though he was not a well man and suffered much. It was not long until he became widely known as probably the best human interpreter of Scriptures and was consulted even by such learned saints as Augustine.

Continued on page 7

Fort Wayne Deanery

To Hold 1st Meeting Thurs. At St. Paul's

The Fort Wayne Deanery Council of the National Council of Catholic Women will hold its first meeting of the 1953-54 season, Thursday evening, September 24th, at 8:00 o'clock, in St. Paul's auditorium, 418 West Washington Boulevard.

Mrs. E. H. Ernst, deanery president, will conduct the meeting. The Rev. Stanley Manoski, Deanery Moderator, will give the invocation. Msgr. John F. Nadolny, pastor of St. Paul's parish, and host pastor, will greet the assembly.

Reports will be submitted by the Secretary, Mrs. Agnes Lawyer, and Treasurer, Mrs. John A. Rinehart.

A report on the Leadership School of Instruction, held at St. Mary's-of-the-Woods, Terre Haute, will be given by Mrs. John A. Rinehart, deanery treasurer.

The Laity Day session report of the Conference of Christian Doctrine, held at St. Joseph's College, Rensselaer, will be given by the Deanery President, Mrs. E. H. Ernst.

The Catholic Womens' Welfare League, an affiliated group of the NCCW, announces the following officers for the 1953-54 season. President, Mrs. Frank Rieg; vice-president, Mrs. Henry Hipskind; Secretary, Mrs. Loretta Swift, and Treasurer, Mrs. Ella Carmer.

The NCCW Fort Wayne Deanery Council will conduct a "School of Instruction" for all Parish Chairmen, Wednesday, September 30th, at 1:30 p.m. at St. Therese's Little Flower Church, Waynedale. Host pastor will be the Rev. R. Zahn, and parish chairman, Mrs. Robert Geyer.

Highlighting the program will be the attendance of the Diocesan President, Mrs. Howard E. Carlton; also the Diocesan Chairman of Organization, Mrs. Michael Bodney, and nine other Diocesan Chairmen.

The meeting will be conducted by the Deanery president, Mrs. E. H. Ernst, who will present the Diocesan officers. The Fort Wayne Deanery Moderator, the Rev. Stanley Manoski, will give the opening prayer.

Each Deanery chairman, Fort Wayne Deanery, will present a topic pertaining to her particular chairmanship.

A summary on the discussions will be given by the Diocesan President, Mrs. Howard E. Carlson. Also remarks by the Diocesan Organization chairman, Mrs. Michael Bodney.

P.T.A. Holds First Meeting In South Bend

South Bend — The Holy Cross P.T.A. held their first meeting of the year in the school auditorium, Wednesday, September 16, at 8 p. m. The theme of the year is "God Make Us Saints and Brave."

Mrs. William Parrish, president, presided at the meeting attended by 267 parents and introduced the following officers and board members: Mrs. James Powell, first vice president; Mrs. Louis Smith, second vice president; Mrs. Lyle Osborne, recording secretary; Mrs. Floyd Wharton, corresponding secretary; Mrs. Joseph Bartkowiak, treasurer.

Mrs. Louis Smith, program and founders day; Mrs. Neal Hevel, membership; Mrs. John M. Wagner, hospitality; Mrs. B. P. Minczewski, Jr., publicity; Mrs. Francis Nabicht, budget; Mrs. Frank Deitle, publications; Mrs. L. J. Butler, finance; Mrs. John Pedeville, sponsor mother.

Mrs. Joseph Borkowski, music; Mrs. Peter Gillis, reading and library service; Mrs. Sylvester Gottlick, health; Mrs. Wm. Heins, historian; Mrs. Bernard O'Reilly, radio and T.V.; Mrs. John Straub, visual education; Mr. Gene Krempetz, international relations; Mrs. Wm. Hosinski, by-laws and procedure; Mrs. Raymond Leiliaert, legislation; Mrs. El Kazmierzak, first Friday breakfast; Mrs. Alex Nemeth, carnival chairman.

Directors for the year are: Father Higgins, C.S.C., Sister M. James Francis, C.S.C., and Mrs. Albert Dinelli.

Dr. Sherman Egan was chairman for the evening at a round table discussion of "Your Dick and Jane at Holy Cross." Panelists were Father Higgins for the church, Sister M. James Francis for the school, Mrs. Sherman Egan for the home, Mr. Russell Thornton for the Boy Scouts, and Mrs. James Powell for the Campfire Girls.

Mrs. John Pedeville was in charge of refreshments assisted by the board members.

Hammond Deanery

Over 200 Women Attend First Meeting

Following benediction in St. Joseph's Church, Dyer, more than 200 women of the Hammond deanery N.C.C.W. were welcomed to the season's first meeting by Mrs. George Scheesler, rural district president and Mrs. John Huppenthal, parish chairman.

Among deanery chairmen reporting on the Leadership Institute at Terre Haute was Mrs. Frank Schilling, Hammond who discussed the aims of the Family Life Committee with its vast scope of programs for the child, the adult and the aged. Particular emphasis was made in parents' responsibility in developing a sense of family responsibility in their children.

Mrs. Edward Canfield of Lowell outlined the function of the Home and School Association in developing a better understanding and cooperation between parents and teachers in considering each others problems and stimulating an appreciation of the value of a Christian education.

Mrs. W. J. O'Keefe, Hammond district president, told the group that the majority of those attending the workshops agreed that Social Action committees should be interested in Consumer's Protection. In many communities the lifting of rent controls continues to cause hardship to many families and emphasized the need for more interest in City Council and Rent Control Board meetings where lack of public interest often curtails civic group services.

In the report of the International Relations Workshop given by Mrs. Edward McCullough, Highland, special note was taken on the increasing emphasis on the Family as the fundamental unit around which all programs for social and economic development should be oriented. She also told the group of the effective contributions being made by international non-governmental organizations that have consultive status with the United Nations. Among these are twelve Catholic groups including the World Union of Catholic Women's Organizations of which the N.C.C.W. is an affiliate. An N.C.C.W. representative is invited to State Department meetings twice a year in order to summarize the organizations views on foreign policy.

A brief resume of the Summer School of Catholic Action and the Confraternity of Christian Doctrine was given by Mrs. Guy McCampbell, Mrs. Ted Price and Mrs. Michael Bodney, all of Whiting.

Several members of the Parent Education Committee have enrolled in the Adult Study Program for a course in Child Psychology at the Calumet Center at Bishop Noll High School. Registration is still open through next week for the 16 sessions dealing with practical aspects of child and adolescent psychology and may be taken for three credits in Religion or on a non-credit basis.

Mrs. Leo B. Smith, deanery president, announced that Mrs. Ernest Hein, Whiting, will be general chairman of the deanery card party scheduled for November 4 at the K. of C. club rooms. Tickets are available through the district presidents and parish chairmen.

Two district meetings will be held in October, the first in the East Chicago district at Holy Trinity Croatian church October 14. Whiting district will meet at St. Peter and Paul parish October 21. Both are evening meetings and will open with benediction at 7:30.

NEW POSTULANTS — Pictured above are five Fort Wayne girls who are new Postulants at St. Francis Convent, Mount Alverno, Mishawaka. From left to right: Helen Pranger, daughter of Mr. and Mrs. Joseph Pranger of St. Andrew parish; Barbara Fenker, daughter of Mr. and Mrs. Frank Fenker of St. Andrew parish; Shirley Smith, daughter of Mr. and Mrs. Ralph Smith of St. John the Baptist parish; Collette Haffner, daughter of Mr. and Mrs. Eugene Haffner of St. John the Baptist church, and Mary Ellen Hoevel, daughter of Mr. and Mrs. Joseph Hoevel of St. Andrew parish.

Michigan City Deanery

Mrs. Wozniak Presents Resume At First Autumn Meeting

The first Autumn meeting of the Michigan City deanery of the NCCW took place in North Judson at Ss. Cyril and Methodius church. Deanery president, Mrs. Albert Wozniak, presided and offered an interesting resume covering the leadership classes she attended at St. Mary's of the Woods in Terre Haute.

Deanery organization chairman, Mrs. L. Streigel, announced that an instruction workshop would be held this month in the K. of C. club rooms. Catholic Youth Action is to be observed Oct. 8th to 25th, inclusive.

The deanery and districts were urged to affiliate with the South Bend Fatima club. This organization is to be a national unit to promote positive Catholic Youth Action.

Mrs. John J. Cunningham, public relations chairman, spoke on the changes of activity publicity in **Our Sunday Visitor** and explained the reasons for the new trend of presenting news events.

The next board session will determine whether the three districts will convene once yearly, or proceed as in previous times.

Diocesan discussion chairman, Mrs. Joseph Timm of Michigan City, gave a stimulating talk on "Are You an Informed Catholic?" Mrs. Timm finished her address by reminding that "A good example is eloquent, and great feats are accomplished by prayer."

The Council will meet again on Dec. 10 at Queen of All Saints church in Michigan City.

South Bend Deanery

Plan First Meeting Mon.

South Bend Deanery of NCCW will hold its first fall meeting at Saint Vincent's church, 1108 S. Main Street, Elkhart, on September 28th.

Holy Hour will begin at 1 p.m. followed by a meeting at 2 p.m. All new officers will be introduced and the program will be sponsored by the discussion chairman.

A special bus will leave South Bend bus station at 12 noon. Round trip fare will be $1.15.

Named College Head

Baltimore —(NC)— Sister M. Cleophas Costello, chairman of the Humanities Department of Mount St. Agnes College here since 1947, has been named president of the institution. A graduate of St. Mary's College, Notre Dame, Ind., Sister Cleophas holds a doctorate from the Catholic University of America. Her appointment to head Mount St. Agnes was announced by Mother M. Stella Maris, Provincial of the Baltimore Province of the Sisters of Mercy.

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This Week's Conversion Story

The Force Of Example

RUTH M. LYNCH

GOD'S grace comes to people through many channels. Chief among these is the good example of others. Actions speak louder than words. It was the edifying life of her husband and the perception of the help which he and the children derived from the practice of the Catholic religion which led Mrs. Lynch to investigate the claims of the Catholic Church to be Christ's true Church. The story of her struggle for the fullness of divine truth is a moving one, in which the reader will catch glimpses of the hidden workings of divine grace. —From "Paths to Christ," by Rev. John A. O'Brien, Our Sunday Visitor, *$1.50.*

LIKE Ruth of the Old Testament I became a convert to the true faith and now, "Thy people shall be my people, and thy God my God."

I was an only child of devout Lutheran parents. In our home religion held a very important place. Taking a confirmation vow was a serious and important step in one's spiritual life.

During my college years I met a man who was a very fine Catholic, a man who loved and practiced his Catholic faith as I loved and practiced my Lutheran faith. We were attracted toward one another, but realized before long that it would apparently be quite impossible to adjust the most important element in our lives — our religious outlook. We both had full realization that his faith and mine agreed in one important respect: they both thoroughly discouraged mixed marriages.

And so we separated, but only to become friends again. This happened not once, but many times, until we had to admit that we were deeply in love and seemingly intended for one another.

When I spoke of our problem to our minister he asked, "Couldn't you interest him in becoming a Lutheran?" My answer came back quickly, and I believe rather proudly, "Oh, but he is a very good Catholic!"

Of course the non-Catholic party in a proposed mixed marriage is required to take some instructions from a priest, so that there may be a fair understanding of certain serious obligations which bear directly on the Catholic party, and quite definitely, though indirectly, on the non-Catholic. The object of these instructions is not to try to convert the non-Catholic, for this would require a much longer time than is given to these instructions, but to attempt to forestall at least some of the major causes of marital discord and unhappiness.

Wise Provision

Today I can see that this is a very wise provision of the Catholic Church. At the time, though, I was extremely antagonistic and rebellious toward the idea of taking any course of instructions from a Catholic priest. I know now that these feelings were the result of a promise which I had made to myself that I would never under any circumstances accept Catholicism; that I, an only and dearly beloved child, would never desert my parents. I intended to keep that promise, no matter what might happen.

There was great confusion in my soul at the prospect of raising as Catholics the children whom we greatly desired to have. At the same time, while I was pondering this momentous problem, I found that every question I asked concerning the Catholic religion seemed to open new horizons of thought, to clear away vague and mistaken conceptions, and to stimulate deeper meanings in my associations with God.

We have been blessed with three children. When they were little folks their father helped put them to bed and taught them their first prayers. I had resolved long before their birth that I would keep my promise faithfully and raise them to be loyal Catholics, even though my soul cried out against this.

Often as I grew up I repeated a prayer to the Holy Spirit, which I had begun to use when I first met my husband-to-be:

"Oh, Holy Spirit, make me thy disciple;

"Guide me, illuminate me, sanctify me."

Taught Children

Carefully and prayerfully I watched unfold before my eyes the drama of life in a family which, except for wife and mother, was thoroughly Catholic. I taught the children their catechism, heard them as they recited their prayers. I helped them to prepare for their first Holy Communion, for Confirmation, and for taking part in religious processions. I assisted them when they were making ready to become acolytes, helped them to arrange May altars and Sacred Heart altars, and kept the days of abstinence with them.

In return they loved me and told me in their beautiful childish way about their beliefs. They acted out in their day-to-day lives the externals of the Church which were so difficult for me to accept or to understand.

During these years, sixteen in all, I attended the Lutheran church on Sundays with my parents, while the children and their father went to Mass in their parish church of Christ the King, in Milwaukee.

At this point I would like to pay a tribute to my Lutheran parents. I know that it must have been exceedingly difficult for them to see their only grandchildren, whom they loved with such devotion, receiving the sacraments which would foster their Catholicism. But there were never any arguments; in fact they helped me in every possible way to make these festive days joyous for the children, and even attended the Catholic church services on these occasions.

I pay tribute also to my husband's Catholic parents, who from the beginning accepted me wholeheartedly; who praised me as a wife and mother, and made no distinction between me and their own daughter. Their attitude, which was truly Catholic, should be the attitude of all Catholics toward the non-Catholic who may happen to be in their family.

Anguish Continued

As the years passed on, my confusion and mental suffering increased rather than diminished. John, our youngest child, came home from school one day and called out from the door-way, "Mother, we must pray to our Lady of Fatima for the conversion of Russia!" Then, with a sad look, his enthusiasm deflated, he added, "But you can't understand; you don't know anything about Our Lady."

Another day as I started with the children for the country, where they were to assist at Mass, Patricia said, "Mother, you had better remain seated during the Mass, as you don't understand." Almost every day something seemed to happen to make me realize that I was much alone in the midst of my own family.

I argued with myself, "I have my father and mother and my Lutheran faith." But my reason replied, "You know that Christ said, 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.'" Here was the Master's own promise that His church could never change in teaching His doctrine.

Yet I was confronted with the question, "How can the Reformation be explained away?" But out of all my doubts and confusion came the persuasion that the Catholic Church was the true church founded by Christ, and that with this conviction I just could not go on without becoming one of its members.

The terrific emotional strain through which one passes in making a decision of this kind is indescribable.

Children's Prayers

Finally the day came when my prayer to the Holy Spirit was answered, and the prayers of my little children were bearing fruit. For I could go on no longer. With tears of joy I told my husband that I wanted to become a Catholic. Such moments are reserved for the sight of the angels. Even though he had prayed for years that some day he might hear these words for me, I believe that when I finally spoke them they came as a mighty and unexpected shock to my husband.

We decided that I should attend the sessions of the Inquiry Forum conducted by the Jesuit Fathers of the Church of the Gesu in downtown Milwaukee. I have not words with which to describe the loving labor of the four devoted priests there who have led hundreds of persons into the true faith. They are indefatigable in the work. Like that other Jesuit, St. Francis Xavier, their yearning seems to be, "Give me souls; only souls give to me." Nothing that concerns a soul is too infinitesimal for their interest and attention. For me it was a thrilling experience to come to know them.

I had been fortunate in that my husband had always been able to answer my questions intelligently. Moreover, he invariably followed up his answers with well-written pamphlets on the various subjects of my inquiry. This is a very important practice in dealing with one who shows interest in the faith. The doctrines of Catholicism are remarkably definite, and seem always to be clearly defined and explained in the many leaflets and pamphlets commonly found in the vestibule of Catholic churches. The Church knows the answers and has been telling them with authority for 1900 years.

Secure In Faith

The absolute certainty shown by my Catholic friends had annoyed me many times. At length I found out for myself what a relief it is to be secure in one's faith.

When our children questioned me about my leaving our home with such regularity every Monday and Friday evening, I simply told them that one of these days I would have a happy surprise for them. They, in turn, just smiled. I believe they had understood my problems and surmised that I was searching for the answers. For when eventually I told them that I was joining the Church they said, "We knew it all the time!" Patricia had told James that I was reading Catholic books and that she thought I was going to become a Catholic. But they kept their secret even from their father, and meantime I am sure stormed Heaven with their prayers.

Now I was faced with the most difficult trial of all: telling my beloved parents. At the time of our marriage my father had asked my husband to promise that he would never say a word to influence me to become a Catholic. As it turned out, there was no need for my husband to utter a word on the subject. Powerful beyond all words was the wonderful example he gave over the years: his kindness, thoughtfulness, and helpfulness, his love and deep affection for his family, his complete interest in all of us and in our home — these were all living and constant professions of the faith within him, so beautifully and convincingly expressed. In him, under God, was the paramount religious and spiritual influence that attracted me.

Link Broken

How difficult it was to go with my dear mother to that last Sunday service in the Lutheran church! It was Mother's Day! All the old hymns and services had been very dear to me, and represented the faith I had cherished since childhood. But as I returned home I knew that I had broken a strong link with my past.

And now the final and greatest ordeal of all was upon me. I must tell my parents of my decision. As well and as tenderly as I could, I told my mother that I found it absolutely necessary to become a Catholic in order to save my soul. I let her know that I could go on no longer as I had been; I must be one with God and my family.

Although Mother was visibly shocked, very few words were said. The next day she told me that father had wept when she broke the news to him, and was very sad. Since that day the subject has never been mentioned between us, and our love remains as great as always.

Becoming and being a Catholic has brought me the greatest satisfaction. It has brought too many moments of thrilling happiness, moments which will always remain fresh in my mind. Among these are the memory of my peace of soul after my first confession, made so simply to one of the good Fathers; the memory of the day when I was baptized, together with forty-seven other adults, in so impressive a ceremony; the presence on that occasion of my children and my husband, of his father and mother, of his beloved uncle and his aunt who was my godmother, and of so many kind friends who had helped me in this great adventure.

Day Of Joy

The day of my first Holy Communion! How can I express my feeling at that supreme moment of my life? We attended the six o'clock Mass in our parish church. My oldest son served the Mass. My husband and the two other children knelt beside me as I

Continued on page 15

Our Catholic American Heritage

By Don Sharkey and Sister Loretta Clare, S.C., Ph.D.

The 11th book in the Catholic Action Series of Textbooks for Religious Discussion Clubs is now ready.

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RIGHT or WRONG

Editors' views on current events and others' comments

A National Monument To Mary Immaculate

IN the year 1846 the then Bishops of the United States appealed to Pope Pius IX to ask that Mary Immaculate be named the Patroness of this nation. In January, 1847, the request was granted by the Pope in a special letter.

Practically every nation in the world has erected a National Shrine to its Patron or Patroness. The Catholics of the United States, even after living under Mary's patronage for one hundred years, have not done so.

Thirty years ago the cornerstone was laid for a Crypt, or a basement Basilica over which a superstructure was to be erected on the Catholic University grounds in Washington, D. C., for a National Shrine to Mary.

Next year (1954) the centenary of the promulgation of the dogma of the Immaculate Conception will be observed throughout the world, and the Bishops of the United States have resolved to erect this superstructure beginning early in that year. Twelve million dollars are needed for it, but there are some $4,000,000.00 on hand. It is left to each Bishop to determine the time the collection will be gathered to raise the other $8,000,000.00, but the Bishops' Committee on the National Shrine has recommended December 6—the Sunday before her feast—as the date for this collection.

Some publicity has already been given in the press on this subject, and more will be forthcoming. A letter will be read from the pulpits of all Catholic churches towards the end of November, and it is hoped that Catholics will be generous enough to contribute the balance of the sum needed by one effort. They should all do this joyously as a token of gratitude as well as love for her whom Christ gave to them in His dying words on the cross as their own mother.

It would not be out of place for Catholics in every diocese, even now, to lay aside a little each week, and then to give the amount accumulated to the December 6 collection.

The Episcopalians have a National Cathedral in Washington; the Presbyterians, at their last convention, decided to erect such a structure.

Mary should have a peace monument in our nation's capital. Pope Benedict XV gave her the title "Queen of Peace," presently incorporated in her Litany.

The Holy Father has consecrated Russia, and most Bishops have consecrated their people, to the Immaculate Heart of Mary.

This would be the time for Catholics of this country to register their interest in her by making a little sacrifice towards a beautiful temple of peace.

Interesting Story

The August number of The Salve Regina, published by the "National Shrine League," under the direction of the Right Rev. Monsignor Patrick J. O'Connor, Present Director of the Crypt, contains this interesting information about the cornerstone of the Crypt:

"The Foundation Stone of the National Shrine of the Immaculate Conception is a splendid block of New Hampshire granite, most carefully selected, and quarried at Milford. The highly polished surface bears a Latin inscription to the effect that 'This first stone of the Church of Blessed Mary, the Immaculate Virgin, was happily placed in position by Cardinal Gibbons, Benedict XV being the Pope, Woodrow Wilson, President of the United States, and Bishop Shahan, Rector of the Catholic University, the stone being donated by James Joseph Sexton.'

"On its way to Stratford, Connecticut, where it was cut and prepared in the shops of Mr. Sexton, the great block was viewed by many thousands of school children. On Wednesday, September 15, it was placed on a new motor-truck and stationed at the door of St. James Church, Stratford, where Rev. M. J. O'Connor sang High Mass for its happy arrival at the Shrine.

"Passing through New York, decorated with American and Papal flags, it was treated with great honor. For a short while traffic was suspended on Fifth Avenue, while the great truck, preceded by a bicycle squad of police, speeded on through a dense lane of many thousand spectators. Here and there, as it slowed up at the intersection of streets, devout persons hastened to touch the Foundation Stone reverently and blessed themselves. Arriving at St. Patrick's Cathedral, Archbishop Hayes, surrounded by Bishops and prelates and clergy, received the party and blessed the stone. The scene was photographed and appeared in the daily papers of the next day.

"At the Baltimore Cathedral Cardinal Gibbons received the precious gift, surrounded by priests, and bestowed his blessing on it.

"It arrived safely on the site of the Shrine at four o'clock, Sunday afternoon, September 19, after a journey of four days, during which time it is calculated that over a million persons viewed the beautiful stone, among them 100,000 children of the schools, public and parochial." (From The History of the National Shrine).

Boston Already Started

The Archbishop of Boston, the Most Reverend Richard J. Cushing, D.D., gathered the Shrine Collection on the Sunday within the Octave of the feast of the Assumption after the following letter was read from the pulpits of the churches of his diocese:

"On the campus of the Catholic University in Washington there has stood for more than a quarter of a century the crypt of our National Shrine dedicated to Our Lady in her Immaculate Conception, Patroness of the United States of America.

"The interior of the crypt is beautiful, as it should be, but its exterior is actually, a basement Church, which cries out in its very form for completion.

"Every nation of Europe has a National Shrine to Our Lady. I have been describing some of them over the radio as a prelude to the year of 1954, the centennial of the promulgation of the dogma of the Immaculate Conception.

"The American Hierarchy at a recent meeting gave unanimous acceptance to the project of completing our National Shrine and to a national campaign to raise funds for this long deferred objective.

"To the present time a total of almost $4,000,000 has been received. The full amount required to complete the superstructure is about $12,000,000. The balance to be collected is about $8,000,000. With a view to collecting this sum, Sunday, December 6th, has been designated by the American Bishops for a National appeal in behalf of the Shrine. This date was selected because of its proximity to the Feast Day of Our Lady, the Immaculate Conception.

"Our country is dedicated to Our Lady of the Immaculate Conception. The year 1954 is the 100th Anniversary of the promulgation of the dogma of the Immaculate Conception. During the crises of modern times the Faithful are constantly praying to the Prince of Peace through Our Lady for peace and prosperity. In return for all she has done for us I appeal for this special collection towards the amount expected from our Archdiocese for the completion of her

Continued on page 15

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No other magazine in the entire Catholic publishing field is like the Catholic Digest. It contains about 30 complete articles every month gathered from newspapers, magazines and books from all over the world. With pictures and drawings, its 128 compact pages bring you thrilling, inspiring and educational writings on human experiences not found in any single publication. Here is a reading treat surpassing any you might find in a general magazine not of a Catholic background. Read it now at this special introductory price and let it prove itself. Fill in the coupon and mail at once, together with only $1.00. You will receive the next 6 thrilling monthly issues, (newsstand price 35¢ a copy).

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OUR SUNDAY VISITOR

With YOUTH Section

PUBLISHED WEEKLY BY OUR SUNDAY VISITOR, INC., HUNTINGTON, INDIANA

NATIONAL EDITION

Founding Editor: Most Rev. John F. Noll, DD., LL.D.
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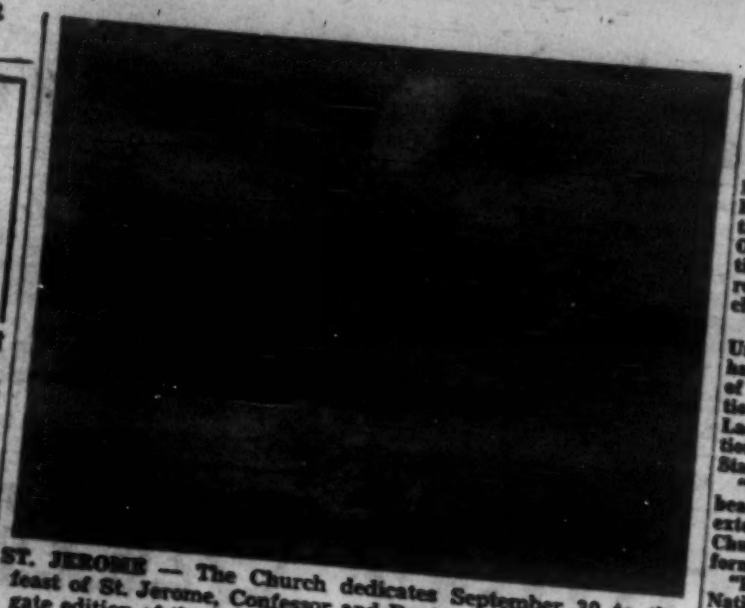
Sports Editor: Charles Callahan

Entered as second class matter May 3, 1912, at the Post Office in Huntington Indiana, U. S. A., under the act of March 3, 1879.
Entered at the Post Office in Huntington, Indiana, U. S. A., at the rate of postage provided for in Section 1103 of the United States Postal Act of October 3, 1917, and of February 28, 1925.

Special diocesan editions of OUR SUNDAY VISITOR are the official publications of the Archdiocese of Omaha, Nebraska, and the Dioceses of Fort Wayne, Indiana, and Lafayette-in-Indiana; Rockford, Illinois, and Springfield-in-Illinois; Winona, Minnesota; Marquette, Michigan; Ogdensburg, New York; Burlington, Vermont; Covington, Kentucky; Sioux City, Iowa, and Charleston, South Carolina.

SUBSCRIPTION RATES

Domestic in advance, Regular Edition, one year, $2.50, three years, $4.00; life, $50.00. One year Month End (12 issues), 40 cents; three subscriptions, $1.50.



ST. JEROME — The Church dedicates September 30 to the feast of St. Jerome, Confessor and Doctor. Author of the Vulgate edition of the Bible, St. Jerome (342-420) spent the latter part of his life at Bethlehem in Palestine translating and commenting on biblical manuscripts, and became the most learned scholar of his day. This photo, showing the saint in his study, is taken from the Alinari collection in Rome.

GOD LOVE YOU

Most Reverend

Fulton J. Sheen

TRUE pity instinctively urges us to come near those who suffer. Tell a friend about your sufferings and his hand will move toward you in silent pressure to speak his sympathy. What is this but a reflection of the pity of the Son of God who came to this earth to touch our human nature and be one with our tears and sorrows. No good is ever done to fellowman except at the cost of true sympathy which leads to identification and contact. Perhaps the tragedy of leprosy is not so much the suffering but the fact that no one wants to touch a leper. Few ever did until Our Lord gave the example.

Today the Holy Father's Missions are caring for 74,000 lepers in 219 different areas of the world; these lepers are daily being touched and healed by 1,200 priests, Brothers and Sisters, over 100 of whom have contracted the disease in reaching to them the sympathetic touch of Christ.

Our Lord can contemplate in one awful aggregate the sorrows of the world and yet love each person perfectly. When He did it one night in a Garden, it produced crimson beads on olive roots. But our pity has to be individualized to be effective and sacred. It is our hand that particularizes our sympathy. The eye sees a hundred oranges; the hand chooses one. When we hear of ten million lepers in the world, it staggers us as abstract misery. But when we reach out our hand with a sacrifice for one of them in pity and sympathy, we take one soul of that mass and let our healing pass into his darkness. Why not then sacrifice for the Holy Father's Missions a dinner, a luxury, a dress, a hat or some of your capital that Our Lord may touch us with His blessing.

GOD LOVE YOU to L. W. for $1,000 to the Holy Father's Missions in gratitude for not having an opponent run opposite her in an election . . . to A. S. "I promised a certain sum of money if our crop was saved. It was, and I am therefore sending the Missions this $10." . . . to E. W. "Enclosed is $5, the amount I fined myself for gossiping. Maybe this will help me overcome it and at the same time help the missions." . . . to J. J. for $5. "This money is in thanksgiving for going back to church and receiving Holy Communion." . . . to S. C., 6 years old. "I earned this 25c taking care of my baby brother. This is for the hungry children." . . . to W. Z. "Yesterday while working in the field I found it very dry and promised $5 to the Missions if it rained. Today it rained hard." . . . to W. H. "Enclosed is $13. I promised this if I made certain grades in my schoolwork." . . . to G. F. "Instead of spending this $2 on candy and movies, I am sending it to the Missions and pray that God will return the hair on my head which I lost through an attack of polio three years ago." . . . to Mrs. T. N. "God is so good to me and mine and I still gripe. I am ashamed and so I am sending $25 to the Missions." . . . to F. R. S. "Enclosed is $7, 10% of my butter and egg money. In honor of the Little Flower and Our Blessed Mother, ask them to intercede for my wife's health."

Pray for Asia this week? You would have if you had a World Mission Rosary to remind you. Send us your request and a $2 offering to the missions and we will send you a World Mission Rosary.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

Book News, Notes And Reviews

VIRGINIA BECK SMITH

Briefs

THE E. M. Lohmann Company, St. Paul 1, Minn., has announced the newly revised large edition **Saint Andrew Daily Missal** by Dom Gaspar Lefebvre, O.S.B., of the Abbey of St. Andre, Belgium. It is a splendid omnibus for those who would thoroughly share in the liturgy of the Church. Having larger type and a new arrangement, the revised Missal contains beside the Ordinary of the Mass, a 31 page Kyriale, the newly restored Easter Vigil and indulgenced prayers and devotions.

The treatment of the Holy Mass contains complete doctrinal, historical and liturgical explanations. At the side of the Mass prayers there are marginal notes explaining the meaning of the prayers and the actions of the celebrant. Each Proper of the Mass in the Temporal Cycle has an introduction which interprets the Mass of the day. There is a selection of feasts celebrated in various dioceses or religious orders and the Proper Feasts of the country.

Another excellent feature of the 2,128 page Missal is the section devoted to the Divine Office, containing Vespers for Sundays and feasts, Compline for Sundays and great feasts, morning prayer from the Office of Prime, and liturgical hymns and anthems. There is also a general introduction on the sacraments, and the prayers and ceremonials of every sacrament but Holy Orders and of several sacramentals including funerals, blessings, etc.

The **Saint Andrew Daily Missal** is available in eight imported bindings, with a corresponding range of prices, obtainable at local bookstores.

* * *

The Catholic Elementary Art Guide is published annually by the Elementary Education Committee of the Catholic Art Association. No. 6 in the series, for 1953-54, has just appeared. It is titled **Forming the Artistic Conscience.** It was prepared in answer to requests of art teachers that one volume of the **Guides** should cover more deeply a few projects and develop the principles of art more fully.

Contents of the 32 page **Guide** include picture planning, construction planning, color planning, the human figure, planning classroom murals, psychological stages, and a discussion of the artistic conscience. There are many pictures, both of the art work of children and of recognized works of art. Pictures and text point out the right and wrong way, demonstrating the correct use of technical rules while at the same time urging free expression of originality.

Forming the Artistic Conscience can be ordered directly from Sister Marie Pierre, C.S.J., 1034 Summit Ave., St. Paul 4, Minn. Price is $1.00 per copy, six or more 80c each postpaid.

Tribute To Fatherhood

Your Dad And Mine

A HALO for Father by Joseph A. Breig, the Bruce Publishing Co., Milwaukee, 127 pp., $2.50.

To know Joe Breig and his lovely wife Mary is to be inspired by a couple who are concrete symbols of the realizable goodness and gladness of Christian marriage. Deep in faith, devoted, with humor as the badge of their happiness, the Breigs are delightful company. They are the parents of five children. Probably no Catholic family in the country is so well-known as this one because from their daily life newsman Breig derives the observations which appear under his by-line in national Catholic newspapers and magazines.

Joe Breig, an assistant editor on the staff of the Cleveland **Universe-Bulletin,** is the author of **God in Our House, The Devil You Say!,** and **My Pants When I Die.** He adds now a new volume with **A Halo for Father** which is a panegyric to fatherhood and at the same time a jubilant treatment of Christian marriage. Here Breig shows the relationship between Dads and God and carves out carefully the niche which father fills in the family. Far from being a letter-of-the-law discussion of rights and duties, however, Breig writes of fatherhood with the enthusiasm and red-blooded attitude towards life of a latter-day Chesterton (his favorite author incidentally).

His own model has been his father. In a touching chapter he describes his death, commenting: "But when a man has died, suddenly you begin, for the first time, really to see him. Suddenly you are not looking at a man, but at a life. Suddenly what strikes you is an overwhelming realization of goodness. It is said that the young cannot see their good parents in life as they see them in death. If they did, they would feel like kneeling before them. Perhaps some time we shall learn what the Chinese have known for thousands of years, that our ancestors, those who have given us the birthday gift of life, are deserving of reverence; that by looking upon them we can, in a very real sense, see God, or at least a reflection of God."

While lyricizing fatherhood, Breig gives space to related topics. His words to the Planned Parenthooders sizzle. He has something good to say for TV. His advice on the rearing of children will make any parent look on his progeny with renewed love, pride and understanding. His particular emphasis here is on the power of praise. In fact the whole slant of his book is one of praise to God for creating men and women who in the noble scheme of Christian marriage become fathers and mothers—the particular tribute in this instance being to good fathers — Breig's, yours and mine.

For The Laity Too

'I Want To See God'

I WANT to See God by P. Marie-Eugene, O.C.D., Fides Publishers, Chicago, Ill., 549 pp., $5.75.

The thirst for God apparent in so many today is one of the reasons which led Father Marie-Eugene to prepare this book on the science of Carmelite prayer. His guide in showing the ascent of the soul to perfection is St. Teresa of Avila, the mother of the Reformed Carmel and popularly though unofficially acclaimed a Doctor of the Church. Her masterpiece which Father Marie-Eugene studies in its entirety is the **Book of the Mansions** or the **Interior Castle.** This was her last treatise, written when she was 62 within the space of six months, an astounding feat considering the many calls on the time of the great foundress.

The perspectives of the **Interior Castle** are considered in the first section, including knowledge of self, mental prayer, Christ Jesus in Teresian prayer, the devil, the Teresian spirit, and spiritual growth.

In the section on the First Stages there is a discussion of the first mansions, prayer in its first stages, the prayer of recollection, spiritual reading, distraction and dryness, spiritual friendship, spiritual direction, regulated life and simplified prayer, and supernatural wisdom and Christian perfection.

The last section deals with the mystical life and contemplation. While **I Want to See God** covers the first three mansions in the Interior Castle, a sequel, **I Am a Daughter of the Church,** now in translation, will treat from the fourth through the seventh mansions.

Although St. Teresa is concerned in her spiritual masterpiece with furthering the progress of those who do enter the castle, hers is by no means what is called "aristocratic spirituality." Father Marie-Eugene denies "that the spiritual doctrine of Saint Teresa is destined only for contemplatives who can create for themselves a special setting of recollection, and is not at all adapted to an apostolate of action. This error is all the more regrettable in that it hides from the eyes of many a spiritual doctrine of the apostolate that is at the same time most simple and most elevated, particularly suited to form apostles."

St. Teresa's life itself was a remarkable combination of activity and comtemplation. Her final, glorious mystical union with God was the result of years of effort. "I myself spent over 14 years without ever being able to meditate except while reading," she wrote.

For the soul aware of being in the primer stage of Christian perfection and desiring to progress further, this book will have an electrifying impact. Teresian spirituality, as described by Father Marie-Eugene, is not nearly so formidable as one might expect. The smooth translation from the French original by Sister Verda Clare, C.S.C., enhances the readability.

A Convert Tells It

Love Is My Vocation

Love is My Vocation by Tom Clarkson, Farrar, Straus & Young, N.Y., 213 pp., $3.

The life of the Little Flower once again challenges a writer. In this new volume, Tom Clarkson, an English convert, writes a novelized biography or what he calls an imaginative story of St. Therese of Lisieux. The salient facts are the same as can be found in any other biography of the great Carmelite saint. What makes Clarkson's book differ from the others is his own creative insight into the background and psychology of the Little Flower, plus his interpretation of her spiritual message.

Against the notion of Therese as a ready-made saint, the author presents her as a complex personality who achieved simplicity only after difficulty. The over-sweet portrait of this daughter of strait-laced, highly conventional bourgeois culture is overdrawn, almost a caricature of the strength her struggle involved.

That she practiced no heroic virtue, in fact steered clear of extreme mortification, did not mean that her Little Way was the easiest way. To transform a strong will, especially that of one you might call the spoiled darling of an adoring family, into one perfectly obedient to the will of God is no easy process. It can be achieved only by becoming a child again, by recognizing one's weakness and abandoning oneself completely to God.

The Way of Spiritual Childhood, says Clarkson, has been so successful in the training of saints, "Because it takes our humanity into account, whereas so many religious systems seem to leave it out, and the poor creature grows weary and despairing because it is continually admonished to a state of spiritual perfection seeming beyond its reach."

The focus of the book is precisely on Therese's own humanity, on the traits and temperament out of which were moulded her sanctity. The saints' lives of the past were written with the emphasis on grace without considering that grace builds on nature, that the soul is, after all, sheathed in a human body. Not so this biography. It is a realistic, brilliantly written but easily read, re-creation of St. Therese, as ready to question her talents as an artist, for example, as to admit being transformed by her holiness.

It might be added, in the passing, that the author convincingly re-evaluates Mother Marie Gonzague, showing her in a much kindlier light than she is generally portrayed. And he elicits new sympathy for the misunderstood Leonie, the seeming misfit in the Martin family. "In the convent where she died," Clarkson reports, "they invoke her as a saint."

Know the *facts* about life in the convent as revealed in this diary by a nun . . .

. . . AND SPARE ME NOT IN THE MAKING

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What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of *Our Sunday Visitor.*

Let's Do It Now

Editor:

FOR a long time I have been wondering about the dissemination of the knowledge facts and truth contained in **Our Sunday Visitor** amongst all our government officials.

I would like to begin a movement to have **Our Sunday Visitor** sent to, first—all government officials in Washington: the President, his cabinet, the Congress and senators, also, the Supreme Court members.

Then on down the line to our state officials, county officials, and top city officials.

From there on we could place certain influential foreign leaders on the list and the new Queen Elizabeth of England would be a good one to start with since the English government recognizes the Church that dishonestly came into being at the expense of persecuting and robbing the Catholic Church.

Since **Our Sunday Visitor** has 800,000 readers, surely enough true and interested Catholics can be found to pledge themselves to sponsor one or two such officials per year—at a cost of only $3.00—and such a list could undoubtedly be checked to ascertain whether the proposed new readers are not already receiving the paper. Hoping this meets with success, in our crusade to enlighten the world with the truth.

Peter Samkovitch
1018 S. 6th St.
Camden 3, N. J.

Can U. N. Save U. S.?

Editor:

THE Korean War—in which UN members have been openly supplying arms and troops to the atheistic aggressors—has taught most Americans that the UN cannot save us from the threat of Communist expansion.

Your courageous article, "Keep Red China Out of UN," has shown us why. The UN cannot lead the battle against Communism when the UN itself is anti-Christian in policy, pro-Communist in staff, and utilized by our enemy as a headquarters for espionage and the furtherance of the world Communist conspiracy.

Congratulations to **Our Sunday Visitor** for leading the way in exposing the truth about the UN, so long ignored by the secular press. It is time for American Catholics to realize that (to paraphrase a famous expression) a Communist is a Communist is a Communist, whether he be a Chinese soldier killing handcuffed American boys, a traitor stealing atomic secrets, or a polished official of the UN.

Phyllis Stewart Schafly
Alton, Illinois

On The Alert

AS we understand it, our "national sovereignty" is the term covering this country's power to act as an independent state, absolutely, without previous consultation with other nations. We are independent, free to move for the preservation or extension of our own best interests without let or hindrance from anyone.

We are proud of our national sovereignty. We think it should be guarded jealously and we are suspicious of anything that threatens it. In this year of Our Lord, 1953, the American citizen is envied by the rest of the world. We are freemen, protected by a body of law that is rooted in the changeless mind of God. The American citizen of our day is a modern civis Romanus. He walks with his chin up and his shoulders back. We want things kept that way.

We were delighted, then, to see that the American Bar Association in convention at Boston passed a resolution endorsing the Bricker Amendment. As things stand now in our Government, the President can make an agreement with a foreign power curtailing the rights of American citizens and that agreement ranks above the Constitution. Yalta and Potsdam were such agreements. Senator Bricker wants a check by Congress on such presidential powers.

Commenting on this problem, Clarence Manion, former Dean of the Notre Dame Law School, said:

"Today . . . the Bill of Rights is seriously threatened with complete destruction, not by a military conquest of the United States, but through the processes of a well-managed deception upon the people of this country engineered by enemies of American freedom and American independence . . .

"Through the influence of our star-gazers we are being urged to believe that since the world is not ready or willing to adopt our Bill of Rights we should adopt another which the rest of the world will accept.

"We are urged to do this in the interest of world unity and through the mechanism of multilateral international treaties. If any such treaties violate our time-honored Bill of Rights or any other provision of our precious Constitution, then to that extent our Constitution and our Bill of Rights are repealed. Much of our Constitution has already been superseded in this way, and the remainder of it is scheduled for repeal by the Senatorial ratification of a score of treaties now in process of preparation and submission to the United States Senate . . .

"Our complete transformation from Constitutional Government into Statism would be climaxed by the ratification of the so-called Genocide Pact and the United Nations Covenant on Civil and Political Rights. Both of these are now in the works."

Senator Bricker's proposed amendment would stop that sort of thing.

• • •

'Europe First!'

ONE such surrender of national sovereignty occurred when the Senate voted approval of a treaty handing over Americans attached to the North Atlantic Treaty Organization to European courts for trial when they stand accused of criminal offenses. If an American soldier or sailor, for instance, takes one beer too many and gets himself involved in a Parisian street brawl, he will be handed over to the French courts for trial instead of being disciplined by his own fellow-citizens. The French, incidentally, act on the legal principle that a man is guilty until he is proven innocent.

"It is obvious," says the Washington Times-Herald, "that the Eisenhower formula surrenders to European jurisdiction the American fighting men who are in Europe through no wish of their own, and that it effectively strips them of one of the most valuable rights of citizenship as long as they are kept abroad . . . The Americans subject to trial in European courts will be deprived of all of their rights under the American Constitution and law. They will be tried by foreigners, in accordance with foreign law and procedures, and the determination of guilt, the degree of guilt, the nature and extent of the punishment all show no correspondence to American practice. Even the right to bail and accessibility to pardon are denied."

The Houston Chronicle points out that "For almost a century and a half this country had followed the ruling made by Justice Marshall that the commander of American troops in a foreign country had control of those troops. This control extended to the administration of justice when offenses were committed. But now . . . our men, shipped off to any one of a dozen foreign countries without their consent, are at the mercy of foreigners' ideas of justice . . .

"In return we get similar control over N.A.T.O. personnel in this country, but this is no bargain at all, as the few thousand such, in contrast with our hundreds of thousands of men abroad, are not in organized military units and therefore are subject to American administration of justice anyway."

This was apparently another case of "Europe first!"

• • •

'Freedom To Read'

THE American Bar Association also "Resolved, That the freedom to read is a corollary of the constitutional guarantee of freedom of the press, and American lawyers should oppose efforts to restrict it."

Freedom to read what? It has been pointed out that when Eisenhower reached Berlin he burned every Nazi book he could find, thus making himself in fact one of the greatest book-burners in history. It was quite a bonfire.

Would the A.B.A. condemn his action? But if Nazi books should be burned, why not Red books too? Or is it a mistake to burn any book at all—good, bad, or indifferent?

"Freedom to read" is such a wonderfully vague expression!

• • •

The Neo-Liberal

IN The Freeman, Max Eastman raises the question of what a believer in freedom is to call himself. In olden days, if you believed strongly in individual freedom, as little government as possible, and a free economy, you were a liberal. But words have a way of shifting their meanings, so that today a liberal is one who believes in a strong central government regulating the lives of its citizens in every detail from birth to death.

Examining the history of the term "liberal," Eastman says it originally combined the ideals of liberty and equality. Men were free and equal. "Freedom meant electing your own government by popular vote; equality meant that each citizen has one vote."

But then along came the socialists with their idea of an economic equality, which could be brought about only by state interference. So that now there is a choice between two ideas: freedom from state control, and equality enforced by a controlling state. The liberals have unconsciously "plumped without reservation for the latter alternative. They are still to their own thought on 'the Left,' but their tolerance of centralized authority, of state rule over the will of the individual, exceeds, in many cases, that of the extreme Right in the days when those terms first acquired political meaning."

Thus the term "liberal" is lost to us if we still believe that the state is the servant of its citizens rather than vice versa.

Eastman does not arrive at any very satisfactory conclusion, but he certainly points up an interesting fact. When you hear of someone that he is a "liberal," you know pretty well what to expect.—Senex.

Ask Us Another

Convincing Answers For All Inquirers

DID Jesus have brothers?

No, He did not.

The notion that He had is based on Mark 3:31-32 which reads: "And His mother and brethren came; and standing without, sent unto Him, calling Him. And the multitude sat about Him; and they said to Him: 'Behold Thy mother and Thy brethren without seek for Thee.'"

The Hebrew and Aramaic languages had no word for "cousins." The Hebrew "ah" and the Aramaic "aha" each includes brothers, cousins, nephews.

Did not Abraham call Lot his *brother*? Yet we know that he was a nephew (Gen. 13:8; 14:14-16). Did not Laban say to Jacob "for we are *brothers* (Gen. 29:15)? Yet they were *not* brothers. Eleazar left only daughters, but they married the sons of Cis. They were called "brothers," but were cousins (1 Paral. 23:22). In the Protestant Bible this would be in the first book of Chronicles, the same chapter and verse.

Moses said to the sons of Oziel: "Lift up the bodies of your *brethren*" (Levit. 10:4), but they were *cousins*.

The Church has always taught that Mary was a *virgin before and after* the birth of Christ, and throughout the centuries she is called in official prayers "Blessed Mary *ever* Virgin."

Reflect a bit and you will agree that it would be very disrespectful to both Christ and to Mary to hold that after the *virgin and supernatural* birth of Jesus, His mother had other children by Joseph, and she could not have conceived Jesus as a virgin if she had had children by a previous marriage.

There is great danger in the private interpretation of Holy Scripture.

The text you quote to confirm your notion that Christ had brothers is followed by these verses, which many Protestants regard as a rebuke to Mary and His brethren: "And answering them He said: 'Who is My mother and My brethren? And looking around about all them who sat about Him He saith: 'Behold My mother and My brethren. For whosoever shall do the will of God, he is My brother and My sister and mother.'"

How could such a one be all these? What Jesus meant to establish was that supernatural relationship is more important than natural.

Understand that this was at the very beginning of Christ's public life and that love brought Mary and the brethren to Him because the Pharisees were quite angry with Him; and His relatives feared that they might do Him harm. Read the earlier verses of that same chapter. After Christ had cured the man with the withered hand, we read in verse 6: "And the Pharisees going out immediately made a consultation with the Herodians *against Him, how they might destroy Him.*"

Mary and His other relatives understood, as Mary had heard from His lips in the temple when He was only twelve years old, that He "must be about His Father's business." Hence thereafter they never strove to offer any interference, no matter how Jesus was treated during His public life. Of course, after He was seized to be tried and sentenced to crucifixion, they followed Him. Mary stood for three hours at the foot of the cross, offering with Him that great sacrifice; and we read of the other Mary and of Salome, who was the mother of both James and John, being close by.

God had chosen and prepared Mary to be the mother of His only "begotten Son." He certainly would not have other human beings born of her, who contributed the flesh and blood with which Jesus redeemed the world.

The divinely protected Church has the mind of Christ. From the very beginning of the Christian Church, as testified by the early Christian writers, Mary was held to be a *virgin before, during and after the birth* of Christ. Any other attitude must be offensive to the Heavenly Father, Who chose her for the motherhood of His own "beloved Son."

Obedience Missing

In the world of today, many who should stand closely together have drifted far apart. The recognition by all of the dignity of man would have made all men brothers and consequently bound them by ties of fraternal affection. The acknowledgement of God's overlordship would have made all men obedient to God, and from this obedience great benefits would have followed. — **Bishop Bartholomew J. Eustace**

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Our Subject Today: St. Jerome

This discussion deals with article on page one. Please be sure to read it carefully.

Questions For The Class

Who commissioned St. Jerome to translate the Bible?

CLASS: Pope St. Damasus, who knew that he was well versed in Hebrew, Chaldaic, Greek and Latin languages. This was very important for the translation of the Old Testament.

Where did he do his translating?

CLASS: In a little room which opened into the place of Christ's nativity—in the basement of the Church of the Nativity.

Did he employ any help in this great task?

CLASS: He employed a couple of persons who were experts in the Hebrew and Chaldaic languages. He had them collate every word of his Latin translation with the originals.

What did he do after his work was finished?

CLASS: He continued to live in his cell at Bethlehem, but since his work was being copied and recopied throughout the Roman Empire, his name became famous and he was frequently consulted in writing by St. Augustine and other Christian scholars.

Did he die in Bethlehem?

CLASS: Yes, and was buried there near the place of the Crib of Christ, but later his remains were moved to Rome and placed in a church named after the Crib.

Isn't the Catholic Church accused of giving little attention to the Bible?

CLASS: Yes, but most unjustly. Hundreds of monks in monasteries began to make many copies of the translation of St. Jerome in order to preserve it for posterity. It must be remembered that there was no printing press until the fifteenth century, and that all copies of the Bible were in handwriting. Each copy represented a great deal of wealth because it required years of work to copy the entire Bible by hand and especially on parchment, which was costly.

But how do we answer those who say that the Latin language was not the language of the people?

CLASS: The answer is that it was the language of all educated people for 15 centuries, of all who could read or write because what we call modern languages today had not been fully formed or developed.

What is the truth about the chained Bible?

CLASS: The Bible was never chained so the people could not open the book. Because each copy was a manuscript and so valuable, the back of the Bible was chained to the table or to the floor so that people could not carry it away. But it stood wide open on that table for people to read.

St. Jerome

Continued from page 1

Protestantism, as well as Catholicism, is indebted to St. Jerome for his masterly work. It required a scholar who could read, speak and write Latin and Greek, Hebrew and Chaldaic with equal fluency. In fact he employed other persons who were well versed in Hebrew or Chaldaic to collate his translation with the original, word for word. Understand, he did not merely translate the New Testament, but the whole Bible.

Doctor Of Church

Living immediately adjacent to the Crib in which Christ was placed after His birth, he spent hours in prayer and meditation there, became a man of great holiness. He lived to an old age and after his death was buried at Bethlehem. Later his remains were transferred to Rome and placed in the Basilica of St. Mary of the Crib.

St. Jerome has been elevated to the rank of Doctor of the Church.

People who do not know history often say that the Catholic Church kept the Bible from the people because it was available until the 15th century only in Latin. But Latin was the language of all of Europe until that time. It was the language of all schools and universities. Hence any one who had an education spoke Latin probably better than he spoke any of the modern languages because these were, in most countries, only being formed.

The art of printing was not invented until the year 1538, hence there were no books except manuscript books for 1,500 years. This meant that any one who wanted to have a book had to copy another's book by hand. As soon as other languages became stable the Church did translate the Bible, especially the New Testament into those languages. For instance, in England they had the New Testament in what we would regard as a very strange language, even before Wycliffe. There were many translations into German before Luther was born.

A copy of the Bible, which filled an immense volume, was placed wide open on a table in every parish church so that the people could consult it. Because this manuscript, so precious in value, was chained to that table or to the floor, enemies of the Catholic Church have called it a "chained Bible," by which they would leave the impression that it was so chained that people could not open it. The fact is that it was chained only as a railroad timetable is chained to the desk at the ticket office. It was there to be used, but chained so that it would not be stolen.

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A Non-Catholic Looks Us Over

Surprised To Find Joy In Cloister

BETTY JEFFRIES

THE first time I saw a Poor Clare, I thought the name a perfect choice. Poor Clare was right! Poor anything that had to undergo the deprivations those Sisters did. And for what? With the rest of the spiritually blind, I righteously spoke of my complete understanding of nuns that taught and nuns that nursed and nuns that catechised, but nuns that knelt inside brick walls all their lives in prayer . . . . well!

Luckily the nun I was groaning over was a person with a well developed sense of humor. It isn't easy to converse through a grate but it is sanctifying. At least I considered myself holier than holy to be doing so, and I followed my Grandmother's advice given me when I was still a child and modulated my transports, folded my hands, and intoned every word as though it came directly from Scripture.

To say I was, therefore, shocked to hear the nun laugh is putting it mildly. Stupified would be more exact. In the first place I didn't see how one of those poor creatures had any laughter left in her and in the second was it part of such a gloomy life?

Apparently. I asked her and she answered a definite yes. And she ought to know. She was the Abbess.

An Abbess of a Poor Clare community ought to be like the others only more so, I thought. Considering that these sisters are among the most strict orders for women in the Church, one expects solemnity, sanctity, even sermons. I found the solemnity and the sanctity, I have yet to be given a sermon. But I found other things as well in the monastery.

Serenity and peace are a part of this hidden life which we call contemplative. Though Poor Clare Colettines are barefooted throughout the year, though they eat no meat and have a strict perpetual fast, though they rise each night at midnight for prayers and retire again at 2 in the morning, I saw only joy and contentment from them all, externs and cloistered sisters alike.

Good Sense Of Humor

Laughter is an essential part of any religious life, the Abbess told me. Without a sense of humor, who could survive? And contrary to popular non-Catholic opinion, aspirants to the life begun 700 years ago this year by the faithful follower of St. Francis, courageous young St. Clare, do not leave laughter at the cloister door. Nor high spirits. Nor a sense of fun.

It is a difficult life. Simple cells without the benefit of lights, course brown habits, strictly regulated rules pertaining to family visits and outside world contacts make it impossible for all not gifted with the special love of God to the exclusion of all else including self. Impossible to imitate, but not impossible to understand.

The odd thing about man is his incongruity. He will admire the sacrifice and one-track mind of the scientist while abhorring the same traits in the contemplative. Dedication is the same wherever you find it, in the laboratory as well as the cloister. The scientist so admired by man is dedicated to penetrating the mysteries of this world. The contemplative, the mysteries of the next. With both it is all or nothing. It has to be. To succeed in research, one must devote one's all to the job. To succeed in contemplation, one must do the same.

Granted this is true, of what benefit is the contemplative? I can see easily what the scientist accomplishes; what does the monk or the nun on their knees eight hours in prayer at various times during the day do for mankind? At first it seems the answer is nothing. But if you once put your eyes toward Heaven and away from this earth, you see they are, as Merton calls them, the real heroes of life battling Satan and their own temptations while they pray on the mountain tops for the rest of us laboring in the valleys below.

This is the 700th year since the founding of the Poor Clares under St. Francis' loving eye. Many have yet to see one of the members of this ancient order. But few of us have yet to experience the benefit of their prayers which are offered up continually for every soul in the world. I don't suppose we'll know until we die the names of the people who have prayed for us to the mercy of God, but many of us will owe much to the hardships and sacrifices of an unknown contemplative who spent her time with God while the rest of us were busy in the kitchens of life.

I no longer pity the cloistered nuns in our Poor Clare monastery. I envy them. To me, what is an unknown world to which death will take me, to them is their natural home. They have spent this time on earth preparing for it. Fear, such as I and many others know it, is unknown to these Sisters who have deprived themselves that they might possess all. Christ said "Seek ye first the Kingdom of God" and they took Him at His word.

JAPANESE CAPUCHIN — The Rev. Peter Baptist Ishigami, O.F.M.Cap., a former Japanese soldier and the first native Capuchin priest of the Ryukyu Islands (left), was one of two members of the Order of Friars Minor Capuchin to receive his mission cross in a departure ceremony in St. John the Baptist church in New York. The other Capuchin was the Rev. Canice Cartmell, O.F.M.Cap., of St. John's parish, who will go to Guam. Shown with them is Francis Cardinal Spellman, Archbishop of New York, who presided over the ceremony. Father Ishigami, whose parents were the first Ryukyuan converts from Shintoism to Catholicism, will return to Okinawa as a missionary. He studied for the secular priesthood in Tokyo before the war, but was inducted into the Japanese Army. After the war he was sent by the Capuchin Order to the U.S. to complete his studies and was ordained on September 6, 1952.

Movie Guide

Class A, Section 1

Big Jump, The
Sabre Jet
Steel Lady

Class A, Section 2

Desperate Moment

Class B

Big Heat, The—OBJECTION: Excessive brutality; low moral tone.

99 River Street — OBJECTION: Suggestive sequences: excessive brutality.

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A Word To Non-Catholics

How Does It Happen?

By MICHAEL MONDAY

FOR the past few years, the Catholic Church in America has been reporting an annual number of converts in excess of 100,000. In themselves, those thousands would go to make a fair-sized city, solidly Catholic. And they represent only the adult increase—those men and women who have thought the matter out for themselves, weighing the claims of church against church, and who have finally studied their way through a ten or 12-week series of lectures on the content of the Catholic Faith.

It would be entirely inadequate to account for those converts by a nationally organized drive, the use of motor trailers, the distribution of explanatory literature, and similar techniques, for the fact is that, even while such campaigns are under way in scattered instances, other churches have access to the same means and some have put them to use, but with results that hardly correspond to Catholic gains.

The largest single factor in accounting for that large number of conversions is the terrific momentum of the Catholic Church. No amount of argument—scholarly or otherwise—can upset the fact that there have been Popes in Rome since the earliest days of Christianity, that the Catholic Church is the largest and most widely spread of all the Christian denominations, and that she has had an esential influence in molding the culture of our society.

One or another of these considerations is apparent to every non-Catholic in the United States. Wherever he turns he finds the Catholic Church. If he picks up his evening paper, he is confronted with the Pope, talking to this public figure or that, appealing for international justice. He has Catholics around him at work, medals about their necks, contentedly munching their Friday eggs and sardines. Outside of work, he has his Catholic friends and acquaintances, whose beliefs and observances occasionally cut sharply across his own.

At the movies, he sees pictures built around the lives of various priests and nuns. On TV, Bishop Sheen occupies an evening spot—in the East at least—on a powerful network, and his talks pull thousands of letters each week.

Wherever the non-Catholic is, he can't live in a vacuum; but unless he does, he'll come face to face with the Catholic Church—and often. It's enough to make him think—as is evident from the annual total of our converts.

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—*Mrs. H. B., Pennsylvania*

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Ever try to imagine yourself in the Holy Father's place? To carry all the world's cares and problems. In the Near East, for example, there are 12 countries and six other territories. All the bishops, priests and Sisters there look to him for help to carry on God's work. Furthermore, for a while the Holy Father has the added burden of food, clothes, schools, medicine, and shelter for 850,000 refugees for Palestine. How can he do it? Only because he has wonderfully loyal people like you who sacrifice to answer his plea for help. During October the Holy Father appeals to us all to send him our membership offerings to the Catholic Near East Welfare Association. He offers members rich indulgences throughout the year, a share in his own Masses and for 15,000 other Masses. Annual membership: individual $1, family $5. Perpetual membership: individual, $20, family $100. Deceased also are enrolled.

Our wonderful Sisters of Nazareth beg for your alms for their work in the dispensary at Irbid in the Jordan desert. Their loving care of the poor sick Arabs is making lasting impressions. $10 in medicines goes far there.

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RAPHAEL has two more years before his active apostolate in the priesthood begins. This poor boy hasn't the means needed for these last two years training — $100 a year. If you give this help now, yours will be a rich share in his prayers and apostolic labors.

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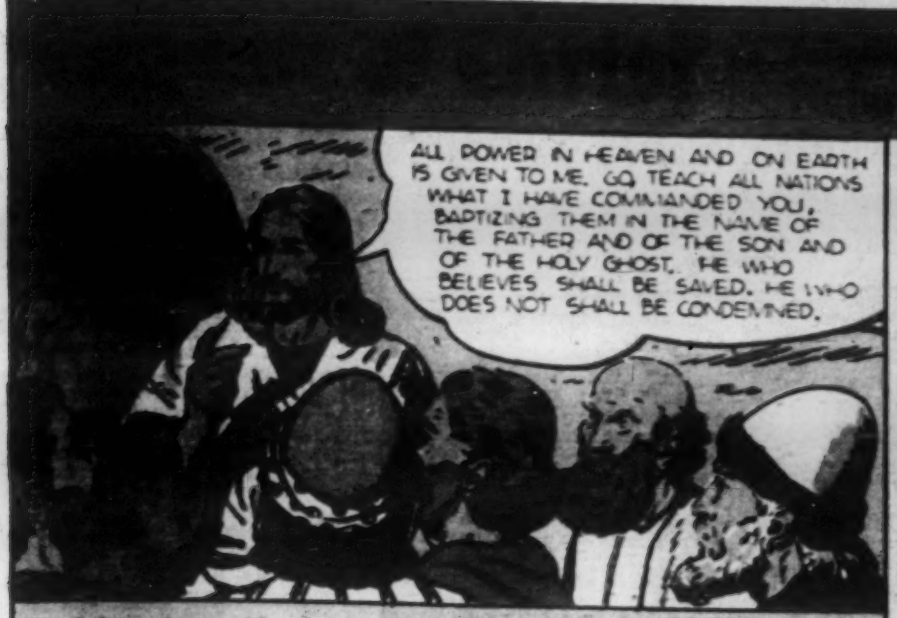

CHRIST COMMANDS HIS APOSTLES TO TEACH THE WORLD.

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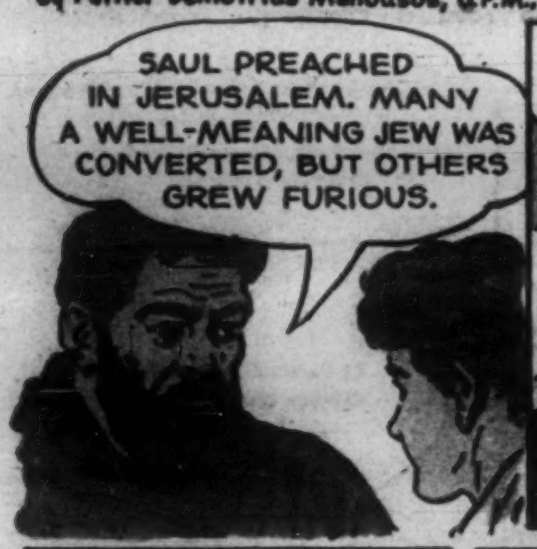

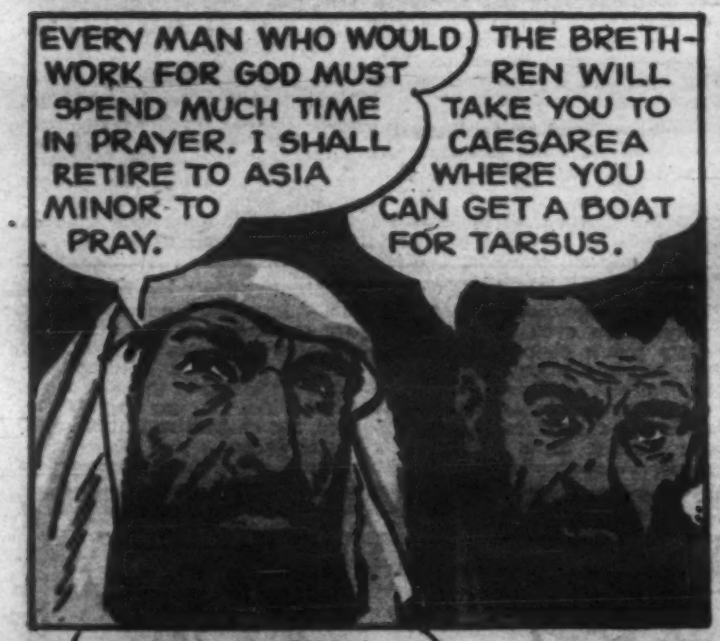

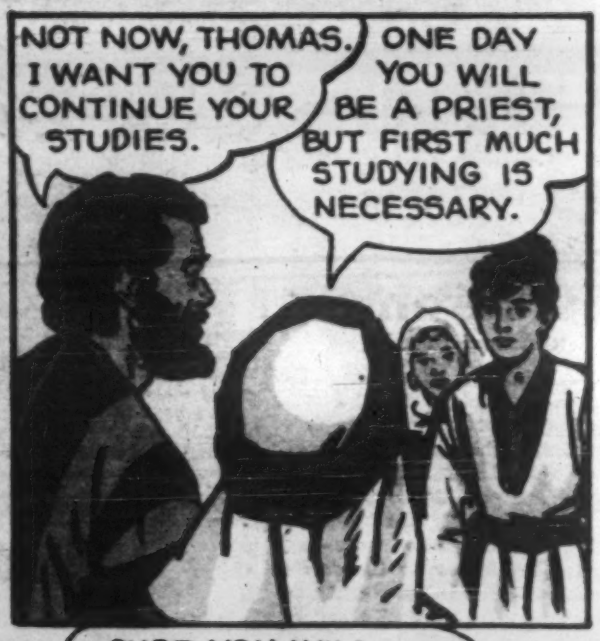

BEGINNING NEXT WEEK: THE STRANGE ADVENTURE.

Father Conroy Talking

Far-Away Places

Aboard S.S. Independence — Sometimes it pays to mind your own business and at other times it just doesn't seem to make any difference. The latter part of that statement has taken on a new meaning for me within the last few days. It explains in part why I am writing this piece aboard a Lisbon-bound ship—with two days' notice.

No, I wasn't "shanghaied" but as near as I can put things together, it seems that I went up to Bill Fink's office with some copy for the national edition—the copy being my weekly column. Bill was on the 'phone, as he usually is. Someone from New York was giving him a hard time. Whatever the "hard-time" was about, yours truly turned out to be the answer.

"Want to go to Europe?" says Mr. Fink to me.

"Yes," says I and added, "When do I start?"—thinking Bill was wasting someone's hard-earned long distance 'phone money by trying to be facetious.

"Friday," says Mr. Fink.

"It's all right with me, today's only Tuesday, you know!" I said laughingly—but the smile was soon gone. You see, Mr. Fink was actually looking for someone to go to Europe—and here I am.

To make a long story short, the **Our Sunday Visitor** Pilgrimage needed a substitute chaplain—and needed one quick. The ever-resourceful Dave Lee of the Catholic Travel League was not the one to say "die." Knowing that I still possessed a passport from another trip to Europe, Dave was "on the scent." It takes time to get a new one and Dave had visions of getting mine quickly renewed.

That's what happened. Tuesday afternoon I had been thinking of driving over to a little town not far from Huntington. Friday night, I was bound for Europe on the S.S. Independence of the American Export Lines, doing the honors.

Mind you now, I'm not complaining, only explaining.

We are now nearing Lisbon, Portugal, where this column will be air-mailed back to the U.S.A. It is the first step of a trip which is to take us to Fatima, Seville, Cordova, Granada and Malaga in Spain; Gibralter; Paris and Cannes in France; Geona, Naples, Rome, Assisi, Florence and Venice in Italy; Lucerne in Switzerland, London in England, and Dublin, Killarney, and Cork City in Ireland. So for the next few weeks, this space will represent observations gathered from the above-named interesting spots.

The six-day ocean voyage has been made immeasureably pleasant by the presence of the members of our tour. They hail from California to New York and learned about the tour through **Our Sunday Visitor.**

NUNS-NURSES OKINAWA BOUND — The first group of Catholic missionary sisters to leave for Okinawa received their mission crosses in a departure ceremony in New York presided over by Francis Cardinal Spellman, Archbishop of New York. The nuns, all members of the Daughters of Mary, Health of the Sick, are shown with Cardinal Spellman after the ceremony. Left to right are: Sister Mary Annunciata, F.M.S.I., of San Jose, Calif.; Sister Mary Celeste, F.M.S.I., of Brooklyn, N.Y.; Sister Mary Constance, F.M.S.I., of New Bedford, Mass.; and Sister Mary Carmel, F.M.S.I., of New Brunswick, Canada, superior of the group. In Okinawa, the sisters, all trained nurses, will open a dispensary, do home nursing, and teach native women to care for the sick.

Archbishop Cushing Says

Ours Has More Sanctity Among Laity Than Any Other Century

MOST REV. RICHARD J. CUSHING

THE most urgent need of our times is sanctity. We know the names of yesterday's saints, but what of holiness in our own day?

Tomorrow's saints are on earth today—their sanctity hidden, unrecognized. But I am convinced our generation is extremely productive of saints, more so doubtless than any other period of Christian history. What is even more wonderful and even more easily proved: our saints are found on every level of this generation's life, especially among laymen.

The heroic sanctity which I assert is the need of the hour shows up in the most surprising places. On Sunday, June 7, 1925, a humble workman, Matt Talbot, died suddenly in a street. Under his clothes were found instruments of penance. For 40 years he had practiced austerities reminiscent of legends of the hermits of old. None had known his sanctity during his lifetime. He died. Interest was aroused. Within six months following the publication of a sketch of his life, 20,000 copies were bought up by other workers.

Among the soldiers who died in World War I was a young lieutenant, killed as soon as he reached the front. In his knapsack was found a spiritual diary revealing the heroic holiness which the Church gave him. It is the document of a saint. The spiritual reflections of that soldier have ever since inspired many thousands of young soldiers.

We hear so much of the evil geniuses of our day: of the dictators, the racketeers, the perverse, and the traitors. It is well that we recall occasionally the other side of the ledger.

Christian heroism, heroic holiness among men, is the one and only solution of the problems of life. It is precisely when the state of human history seems worst that God pours forth His most abundant graces and prepares for the richest harvest of holiness.

It is my conviction that such a harvest is in preparation among us, and that this period of history will see more sanctity among the laity than any other century has witnessed. —**Paulist Information Service.**

Armed Forces And The Fighting 69th

ATTENTION Servicemen and women: No one has to tell you of the many vicious moral dangers which surround you on all sides. They are there and you know it. Want some help? Then check the FIGHTING 69th.

The FIGHTING 69th is a movement to bring about a better social observance of the 6th and 9th Commandments through increased devotion to the Sacred Hearts. Thousands of Service names are on our roster here. What about yours? Carry a pledge card.

For the free explanatory pamphlet on this movement write to Father Conroy, FIGHTING 69th Headquarters, OUR SUNDAY VISITOR, Huntington, Indiana.

Answers To Brother Michael's Quiz

1. Anyone who works for God must spend much time in prayer.
2. The Christians took Saul to Caesarea when he fled from Jerusalem.
3. Saul planned to go into hiding in his native Tarsus in Asia Minor.
4. Much study is one of the necessary preparations for one who wants to become a priest.
5. Saul went from Caesarea to Tarsus by boat.

Vocations — Men

WANTED YOUNG MEN TO SERVE GOD ON TRINITY MISSIONS IN U S A
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Society of the Divine Savior
St. Nazianz, Wisconsin

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It's Usually Sincere, So

Let's Appreciate Appreciation

CECILIA WADE

Dear Jane:

SARA had on the dreamiest dress, all blue and silver against her blonde loveliness. "Sara, it's beautiful," I said with sincere admiration.

"Flattery will get you nowhere," she said gaily, and she smiled when she said it, but my sincere admiration suffered a severe blow nevertheless.

That very evening we were standing in a little group and though I shall not mention names, one of the worst gossips I know among the younger generation began a long "messy" account of somebody's secret sins. A girl named Roseann changed the subject so gracefully the gossip wasn't able to continue, and yet there were no harsh words or awkward pauses.

Not being the gifted type when it comes to tact myself, I sought Roseann to whisper in her ear my admiration for her expert handling of the situation. "Flattery will get you nowhere," she said archly. That really started me to thinking.

I kept count for one week of the number of people who used that expression, and believe me, the total count was an "eye-opener." It is an attempt to be—or rather, to seem—humble, of course. However, it has a very bad result of discouraging sincere appreciation. In this day of artificiality in manner and being, sincerity should be given encouragement whenever we "meet up" with it.

How do we know when a person is being sincere? We try to give him or her the benefit of the doubt. We accept an appreciative comment with a courteous "thank you." A truly humble person will have so little esteem for "self" that an appreciative remark from another will be given a humbly glad welcome. I rather think it is often people who are trying to cover up their own extreme pride in "self" that reply too glibly, "Flattery will get you nowhere."

To be able to appreciate the good fortune and the good works of others is one of the surest conditions for being happy oneself. Our Daddy told me that, and I have proved the truth of it by finding happiness that way. I guess that is why I am sensitive about having my very real appreciation of the good about, and in, others brushed aside lightly with—"Flattery will get you nowhere."

Till next week,
Anne

The Open Door

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Our Sunday Visitor HUNTINGTON, INDIANA

Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

I WONDER how many of our readers know Peter Pan. Those who have read Sir James Barrie's play will remember that Peter comes one night to visit a family of children and brings them to see his own Never-Never Land.

Peter Pan was written and played in the time of most of our grandparents, but those of our young readers today who are fortunate enough to re-discover Peter, will warm to his naturalness, and delight in the very real adventures he shares with his reader.

Peter began as a character in England when his author brought him into the pages of a play. Not long after, he became a part of our own tradition, for a fine American actress, Maude Adams, brought Peter to life in our theatre, and over a period of thirteen years played that part 1,500 times.

Peter was a winsome boy, full of innocence with little knowledge of the world we live in, but a great understanding of the land where fairies dwell. Naturally, it would be well for the person who played the part of Peter to have something of that sky charm in her own personality on the other side of the footlights.

Fortunately Maude Adams was just that kind of person. She made such a tremendous success of Peter Pan that it became one of the most popular plays in America during the early part of this century.

Touring Europe

Now it happened that one time when Miss Adams was giving performances in the theatre in Europe, she became ill, so she went to the Convent of Our Lady of the Cenacle in Tours, France where she had friends. As a result of the kind thoughtfulness and care given her by the nuns, she soon became well again.

Not long after, she returned to America and retired from the stage. She often stayed in New York at the Convent of these nuns whom she had known in France. She became devoted to them and their work of conducting houses of retreat and teaching catechism. At this time, about thirty years ago, Maude Adams owned land and a house at Lake Ronkonkoma on Long Island. In gratitude for the kindness of the Religious of the Cenacle, both in this country and in Europe, Miss Adams gave to the Cenacle three hundred acres of land at Lake Ronkonkoma on which the nuns built a retreat house.

I have just returned from a visit there. I found it so pleasant that I wanted to try to share its charm with you. I also want to try to describe the unique house where Miss Adams lived and which is now used as quarters for retreatants. The making of retreats here, especially during the summer, provides such a wonderful inspiration for girls and women in the greater area of New York, that the nuns often find it hard to provide room for all of them. Besides housing the retreatants in the large retreat house (the main building), the guest house is also often filled.

A Fairy Tale House

This house has been left just as it was when Miss Adams first lived there. It must have been old even then, for she had it made over to suit her own taste.

Did you ever plan what kind of house you would like to build? Really, this one is like a house you'd find in a fairy tale. When you first walk inside, you get an impression of an enormous room with dark woodwork and a low ceiling. But this wood is not finished as in our houses today. The squared logs used as beams for the ceiling appear to be the same as they were when first cut out of the forest, put through a saw mill, and seasoned. They have never been treated with either varnish or paint.

Miss Adams must have liked natural things that are timeless and without fuss or feathers. And she must have had a special love for big fireplaces, for there is an abundance of them. In the center of the large room stands an enormous hearth made of field stone and extending from floor to ceiling. The opening seems large enough for the burning of whole logs.

I can hear you say, "You can't possibly have a fireplace in the middle of the room, for what would happen to the back of it?" Well, that question is answered when you walk to the other side and see that there is another equally large hearth with its back joining the back of the first one. I have never seen such a thing before. On

one side of the long room is another fireplace—this is also about fourteen feet across the front. Then there is a fourth fireplace which makes a triangle out of one corner.

The windows of this living room take up the remaining three walls and are fashioned of small old-fashioned panes. The house is big and rambling and as you walk along the upstairs corridors you might well become panicky and wonder which turn to take to get back to your starting point.

Outside across a little area of shubbery, is a spacious, cool green pond. Around it are pine trees with all sorts of creepers and growing things. The peace and quiet of this setting is a joyful thing. The only sounds come from the trees which seem to be full of birds' nests.

For the last few years of her life Miss Adams had been living in the Catskill Mountains in New York state, but this summer, at the age of eighty, she died. I visited her freshly-made grave at Ronkonkoma right next to the cemetery of the Religious of the Cenacle. I am told that there will be a headstone placed on her grave with the words, "Maude Adams, Foundress," in appreciation of her and in memory of the fact that it was the who gave these lovely green acres of land where thousands each year make their retreats.

A Calendar Tells A Story

HELEN WALKER HOMAN

CATHOLIC school children the country over are "going liturgical" as never before. The Holy Childhood Association has welcomed them back to some 65,000 classrooms with a new liturgical calendar, king-size and illustrated, to hang where all may see, with colors so bright that even "he who runs may read."

The calendar, especially designed for the school year, starts with September, 1953, and closes with August, 1954. In addition to following liturgical observance, the calendar also marks as veritable "red-letter" days the special feasts of the Holy Childhood Association, the world-wide children's mission-aid society.

These are October 2, the feast of the Guardian Angels; October 3, that of St. Therese of the Child Jesus, patroness of missionaries; November 21, the Presentation of Our Lady; December 3, feast of St. Francis Xavier, patron of the missions; December 23, the Nativity of the Holy Child; December 28, feast of the Holy Innocents; February 2, the Purification of Our Lady, observed in this country as annual Holy Childhood Day; March 19, the feast of St. Joseph; and July 19, that of St. Vincent de Paul.

The calendar gives special prominence to the month of May which is annually observed by the association's 2,000,000 members (children up to the age of twelve) as "Adoption Month." During this month dedicated to the Mother of the Holy Child, members concentrate on their great "adopt-a-pagan-baby" program, by contributing special prayers and money, sacrificed from allowances, to the missions. By pooling resources and when a certain sum is reached, an abandoned pagan baby is duly "adopted," baptized and sheltered in a Holy Childhood orphanage in one of the mission-lands.

This year the children's privilege of selecting a Christian name for their baby will be made easier by the new calendar, which lists the names of major saints on their special days.

To illustrate another of the association's activities which through the sale of Christmas seals assists the building of Catholic schools in non-Christian lands, the calendar carries an amusing picture of nickels and dimes personified as carpenters busy at work with hammer and saw on a "little red school-house" far away.

No longer need teacher answer such questions as "Sister, may we eat meat today?" for on the appropriate dates the giant calendar unmistakably indicates "Fast; no meat today"; or "Meat once only."

Topping the whole, in bright colors, Our Lady is pictured holding in her arms a pagan waif, and surrounded by children of lands bordering the Equator and the North Pole, the Ganges and the Yangtze-Kiang.

Now shortly after the start of the school-year, Holy Childhood children are already finding that a calendar can offer something of even greater interest than the number of school-days there are in the year.

Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully. Then try to answer each of the following questions. You may use your catechism or other books to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two correct Brother Michael is ashamed of you!

1. What is one of the important things that must be done by anyone who works for God?
2. Where did the Christians take Saul when he fled from Jerusalem?
3. Where did Saul plan to go into hiding?
4. What is one of the necessary preparations for one who wants to become a priest?
5. What was Saul's means of travel when he left Palestine?

See answers on page 11.

Chats Out Of Church

A Reminder Of Mary

FATHER RAY GRIBBIN

Hello Girls And Boys!

MAYBE mothers are different now. Maybe they don't do it anymore. I don't know. But when I was about your age my mother used to do it. Whenever I was going somewhere she would ask me three questions. She would stranghten my tie and say, "do you have a handkerchief?" "Yes, Ma'am." "Do you have your money?" "Yes, Ma'am." "Do you have your rosary?" And of course, the answer had to be "Yes, Ma'm" again, or I would not get out of the house until I went upstairs and got it.

Now, as you know, a rosary doesn't have any magic power. So having a rosary in our pockets is not going to stop us from catching cold on a winter day, or keep an automobile from hitting us if we are foolish enough to walk into the street without looking. By itself a rosary is only a chain of metal with large and small beads on it. And neither your mother nor mine thinks that a chain of metal and beads can keep us from harm, all by itself.

Everyone should understand then, that we do not carry a rosary because of what it is. We carry it because of what it stands for. And what does it stand for? Well, I guess even the first-graders know the answer to that. The rosary stands for Our Blessed Mother.

It reminds us of her great love for us, because as we say it we think of many of the things that she and Jesus did to help us to get to heaven. It reminds us of who Mary is, because the "Hail Mary" tells us of how God made her holy, and how the angel came to ask her to be the Mother of God. It reminds us that there is nobody on earth and nobody besides God in heaven who loves us more than Mary, Our Blessed Mother, does.

To be honest, though, I must say that the rosary also reminds us of ourselves. It reminds us of how much we love Mary, and it also reminds us of how much we need her, and how much more we want to love her. It helps us to say to ourselves, "Sometimes I think dumb things, and if I ask Mary she will help me get them straightened out. Sometimes, too, I start to do dumb things, and if I only think to pray to her she will stop me."

If we have a rosary in our pocket, then, we will think of Our Blessed Mother. If we think of her we are likely to pray to her. And if we pray to her we will certainly get help. That is why it is a splendid idea to carry a rosary in our pocket all of the time. And that is why it would be a good idea if your mother would ask you, as you leave your house, "Do you have your rosary?"

Now, as I said, I don't know whether your mother does this or not. But if she doesn't, wouldn't it be a wonderful thing to start this week, on the first day of October? After all October is the month of Our Lady's rosary. And all you have to do is ask your mother to keep reminding you to carry your rosary. Remember, if you carry the rosary every day during October you will carry it all the days of your life. What is more, you will use it too!

Catholics Should Be Proud

Continued from page 1

Catholic Church both for violating his vow and for a crime.

The New Age, the official organ of Scottish Rite Freemasonry, 33° Southern Jurisdiction, more anti-Catholic than pro-Masonic, founded *The Fellowship Forum* in Washington—a Klan paper.

We could write a book on the anti-Christian and anti-American activities of numerous people who screen their real intentions from the public by deceiving them into believing that they are only anti-Catholic—and, of course, there are millions in our country who, not through their own investigation, but through the manner in which they were reared, carry in their minds a magnified caricature of the Catholic Church.

Mistakes, after all, do serve a purpose. Some people get so much pleasure pointing them out to you.

The wrong time to be getting down to earth is when you're in the undertaker's hands.—O. A. Battista.

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The Cartoonist Put It Well

A Mother Is Creative

CHARLES DAVENPORT

RECENTLY I saw a cartoon for which the artist might well win an award for promoting family life. It was a "Side Glances." A young man was trying to persuade a young lady that she should marry him. "Gosh, Mabel," he pleaded, "a career isn't the only way a college graduate can be creative! My mother raised nine wonderful children!"

When I saw that cartoon I thought of a statue in Rome in the Church of Saint Peter in Chains. It is a very lifelike statue of Moses sitting down. If you should go up and put your hand on Moses' knee, you would find a large gash on it. This is the story of how he got it. When Michelangelo finished sculpturing it Moses seemed so lifelike that he struck him on the knee and shouted: "Parla! (Speak!)." But Moses only sat there and gazed stonily at Michelangelo. He didn't even grasp his gashed knee. He couldn't. He was only stone.

In one aspect Michelangelo's mother was greater than Michelangelo. She produced Michelangelo who could sculpture lifelike statues of Moses. But when he got through with his statue, it could not turn around and sculpture a lifelike statue of Michelangelo. His mother produced a living human being who could gaze in wonder at God's creation and who had an immortal soul destined one day to see the beauty of the Beatific Vision, to stand with a real life Moses who could speak.

I think the young man who told the bright young thing: "Gosh, Mabel, a career isn't the only way a college graduate can be creative! My mother raised nine wonderful children!" really had a point. Perhaps he said a deeper truth than he realized. A mother is brought closer to creativeness than anyone else in the world.

I have just mentally paged through metaphysics and theology, and as far as I can see there is only one act of creation that takes place today. We often speak of God's continual creation of all things, but that's loose talk. Creation means the production of something from nothing. If God continually created everything at each instant, He would have to annihilate it, then create it, annihilate it again, and on and on—which doesn't happen. He simply sustains things in creation.

At the Consecration of Mass we do not have creation. Creation is the production of something out of nothing. But at the Consecration we do have something—bread and wine which are changed into the Body and Blood of our Lord. That is transubstantiation, not creation.

As far as I can see there is only one act of creation going on today and it takes place in the chaste womb of a mother when God creates the soul of her baby. (You can see one of the horrible aspects of birth control because it handcuffs the creative hands of God.)

However, a mother's creativeness has only begun with her child's conception. Right now, for instance, I am sitting in a Singer Sewing Machine store while Irene, my wife, is back taking her second sewing lesson so she can make baby clothes. Every now and then some of that strange language spoken and understood only by seamstresses floats up here in front.

It's Never Dull

It reminds me of that famous passage of G. K. Chesterton in "What's Wrong with the World?" People have objected that a mother's life is dull and a drudgery. But the great English writer agreed with the young man in the cartoon. He readily admitted a mother's life is tiring, dead tiring, sheer exhaustion. But if it is a drudgery, he says, it is the kind of drudgery endured by an architect who builds a cathedral or the tiresome drudgery of Michelangelo when he brings a lifelike statue out of a shapeless hunk of marble.

But dull? May my hand wither and my tongue cleave to the roof of my mouth, if I write or say such foolishness! How, Chesterton asks with stupendous wonder, could a mother's life be dull when she is shut up with little human beings at a time when they want to know all the answers there are and some that aren't?

He then suggests the "dull" occupations of a mother. For a certain group of little Christians she is Pope—deciding all questions of faith and morals. For the same little bunch, who can sometimes be little heathens, she is police chief and Supreme Court Justice—preventing outbreaks of civil war and the infringement by Tommy on Mary's inalienable rights, and settling all disputed cases. She is Aristotle and Einstein—explaining everything from where the wind blows to the possibility of space cadets and interplanetary travel. She is President who decrees holidays and picnics, and a Secretary of State who maintains a dangerous balance of power between her little satellites. She is hotel manager, chef, entertainer, and the maid. She is mother.

There is justification in "freeing" mother from her household duties. Let us turn her lose for a career. Let us turn her loose to shoot wild tigers or write even wilder poetry. But in all honesty let us admit that we freed her from home not because it was dull and there was nothing to do, but because it was exciting and really too much for her.

If Michelangelo found his half-formed statue of Moses too hard to handle, all he had to do was to hit Moses on the knee (or head) and walk off and leave him. That would have been the end of Moses. Unfortunately, or rather fortunately, mother cannot get away from her little productions quite so easily. The minute a soul leaves the creative hands of God, He stands with outstretched expectant arms waiting for that soul to return to Him. That return in great part depends on parents.

St. Paul of the Cross, one of the Church's greatest mystics, declared flatly: "If I have done anything good, after God, I owe it to my mother." When he was a little boy he used to cry at getting his hair combed. His mother then placed a crucifix to his lips and reminded him of what Jesus had suffered for him. That stopped his crying. He grew up to be St. Paul of the Cross, the great lover of Jesus Crucified and the Founder of the Passionists who continually meditate on and preach the Passion of Christ.

We speak of immortal works of art. If you had said that to a man like Michelangelo he would have smiled and quoted you the sad, sobering Italian proverb: "Tutto passae quell' era non sara mai piu!" (All things pass and what was will be no longer!) Our immortal works of art will someday be destroyed, but a human soul can never be destroyed. And some day when a mother stands in the presence of the living God with the children she bore and raised, and watches them take their active roles among the citizenry of heaven, then will she understand her terrific responsibility and her immortal creativeness.

Give Away Program

For Mothers, Workers, Penitents

F. J. KINSELLA

AT Liguori Mission House, hidden away in the green hills of Jefferson County, Mo., the Redemptorist Fathers, known for their mission of preaching the word of God, are going all out in the mission of writing the word of God. While much of the work at Liguori centers on the publication of **The Liguorian** and **Perpetual Help** Magazines, and thousands of pamphlets and books, a staff of four and office space in the building which has just been erected is reserved for the League of St. Gerard Majella.

Although the staff of this publishing center could well use its limited manpower on the major publications, we find that they have crowded into their apostolate of the pen the unique work of spreading devotion to a saint who is not well enough known for the tremendous power he enjoys in heaven.

The Church celebrates the feast of St. Gerard on October 16th. Born in the little town of Muro, Italy, 50 miles south of Naples, on April 6, 1726, Gerard Majella ended his schooling and in a sense ended his youth at the age of 12. It was then that his father died and he became the sole support of his mother and two sisters. He worked as a domestic; he mastered the trade of a tailor. At 19, after a short time with another tailor, Gerard went into business for himself.

He prospered. The quality of his work was excellent, and his prices were reasonable. The "Tailor of Muro" was on his way. To riches? Hardly. He gave one-third of his profits to his family, one-third to the Church, one-third to his beloved poor. After four years of business success, Gerard consecrated completely to God his genius for work by becoming a lay-brother in the Redemptorist Order. The lay-brother in any religious order is a man of many jobs. He who was to become the Patron of Workingmen crowded into six short years of re-

Continued on page 15

It'll Save Heartaches

Home: Recreation Place

REV. JOSEPH MANTON

YOUTH has a special right to recreation. Only a man with vinegar in his veins would deny this. But there is a difficulty. Too often the children seek passive entertainment and too seldom is its headquarters the home.

The center of gaiety seems to be shifting from the home to the place with the juke box. Home threatens to fade into the twilight of fine and forgotten things.

Gone are the days when young folks would gather round the family piano and sing singable songs or play hilarious games in the parlor. Parlor: nowadays they call it the living room, but very little living is done there anymore. Now you could call it the leaving room. It is too often as empty as a politician's promise.

You find parents who have not the vaguest notion where their young teen-ager is going when she gleefully slams the door. Who her companions are, what she intends to do, when she will return—these are minor matters blown away as casually as cigarette smoke.

Mind you, this is by parents who take a deep interest in their children physically. Their children will never lack vitamins. Actually they pay more attention to the youngster's carrots than to her character.

I wonder if this is not one of the saddest aftermaths of the war—the tendency to leave young people too much on their own. Maybe when it was necessary to build a battling America of copper and steel, we allowed another America—a more precious one, the living, breathing America of our children—to suffer through neglect.

As a remedy, Old Doctor Experience has scribbled on the prescription pad, "Make your main interest your children. Make your main investment your home. Make your home the headquarters of your children. Make it 'the young folks at home.'"

Their chatter may give you an earache, the peril to your furniture may give you a headache, the extra work may give you a backache; but won't it all be worth it if it saves you a heartache?

Outside one of the largest night clubs in New York a ten-foot sign shrieks: "Nowhere in the world can you enjoy so glorious an evening at so moderate a cost!" Those words would look better on a ten-inch wall-motto hanging in the place where they are true—the home. Let us put the emphasis on good times there. To make a better family is to make a better world.

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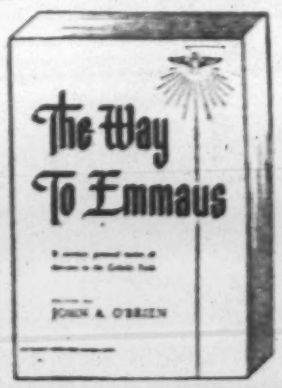

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CHARLIE CALLAHAN'S

Sportscasting

BY the time you read this, after Sunday morning Mass, the public prints should have some indication what the situation is going to be on Notre Dame's football team, as judged by Saturday's (Sept. 26) frolic with the Oklahomans down in the Sooner town of Norman. And one and all are aware of the Marciano-LaStarza joust which is now just another heavyweight championship historical report in fistiana.

So let us breath and bruit a little bit about that which is — come snow, sunshine, or slush, or atom bombs, communists or Hopalong Cassidy—the number one event on the American sports calendar. The World Series.

This voice can hardly take any credit for predicting last spring it would be the New York Yankees in the American League, and the Brooklyns from Dodgerville in the National League. It "figgered." So, I went with the favorites. But not in the mid-summer All Star game. Then, the Nationals were favored. So, I picked the Americans, and, of course, was wrong.

Now, I only saw the Yanks play twice, and the Brooks once, but that hardly can stoppeth a sports columnist (it sez in real tiny type) from giving forth with opinions right and left on the forthcoming classic. After all, I do read the Sporting News with fervor every week. And I suspect that is where all sports writers off the beaten major league paths get their "expert" information.

So we try to add things up position-by-position.

Catching—Yogi Berra is good, darn good. Matter of fact, I think that when you consider his batting, he's the best in the American League. (For straight catching duties though, I'll take Jimmy Hegan.) Yup, Berra is good. But Campanella is better. One vote for Brooklyn.

Pitching—With a few games to go, the statistics showed these listings. Yankees: Ford, 17-5; Lopat, 14-3; Sain, 13-6; McDonald, 8-6; Raschi, 12-5, and Reynolds, 11-6. Dodgers: Labine, 9-4; Milliken, 8-3; Erskine, 13-6; Podres, 8-4; Roe, 11-2; Meyer, 14-5, and Loes, 13-7. If there is a weak spot in this strong Brooklyn team, it would be that the pitching is not quite up to the rest of the club. I'll go with the New York old men, Raschi, Lopat, Sain, and Reynolds. Roe could also qualify most certainly under that veteran category. One vote for New York.

First Base—Joe Collins has done an acceptable job for the Yanks and there is always the allowance that he will have Johnny Mize to toss in an occasional pinch-hit. But the solid guy, of course, is Gil Hodges, Brooklyn's pride and joy, who will certainly be trying to make up for his collapse in last year's Series. And I hope he does. A vote for Brooklyn.

Second Base—Gilliam is hitting 20 points higher than Martin, but the Yankee lad has driven in six more runs. And I think Martin has just a slight edge afield, but that is certainly questionable. I also hope Gerry Coleman, Ted Williams' compatriot from Korea, sees some action. A close vote for New York.

Rizzuto And Reese

Shortstop—Phil Rizzuto, of the New Yorkers, and Harold (Pee-Wee) Reese, of the Brooklyns, are two of the standout guys of baseball, on or off the field. It's a shame to pick one over the other. But there is to be no neutrality in today's bit of prose. This may surprise. A close vote for Brooklyn.

Third Base — Bill Cox, of the Dressen crew, is considered the finest fielding third baseman in the game, despite the fact that he has to rewin his job every year at Brooklyn. He's hitting a few points higher, also, than Gil McDougald, but the latter has a pretty good margin in RBI's. In a short series, McDougald has that "hitting the long ball" advantage. Another close vote, and this time for New York.

Right Field—By all rights, this vote should go to Brooklyn, with Furillo the leading batter in the league. But I'm inclined to be of the "let us wait and see" school with reference to Mr. Furillo's hand, broken a couple of weeks ago. Hank Bauer is no palooka, and he's batting a few points over .300. He also does not have a broken hand. The vote goes to New York.

Center Field—Duke Snider has contributed a truly great year for the Brooklyn Cause. He's up there with the league leaders in batting, hits, homers and runs-batted-in. For the Yankees, the kid phenom, Mickey Mantle, tailed off a bit after a fast start, but not too much. He's over the .300 mark again, or was the last time I looked. He's a good one. Twenty years from now, looking over the all-time record of the two diamond historians will, I think, vote otherwise. This time, however, it has to be a close vote for Brooklyn.

Left Field—Jackie Robinson, of the Dodgers, is not only one of the best players in the game, but also among the most versatile. Gene Woodling is a good steady performer, and probably a better ballhawk afield. The vote is for Brooklyn.

Add it up and it's Brooklyn, five votes to four. But there is a thing called Yankee spirit, and Yankee pride. So, I think it is going to be New York, four games to three. And there is always Bob Kuzava. Casey Stengel saves him between seasons for winning World Series pitching appearances.

Gospel Story

Perils Of Sanctity

ALBERTA SCHUMACHER

IT takes real strength from God to be a true Christopher, or Christ-bearer. People talk a lot about strength of character, and that is essential, too, but never is it enough. Human beings just don't get so strong of character that they can persistently accomplish great good without special graces from God received through the Sacraments and prayer.

We had a Christopher in our town who did a tremendous lot of good. I guess I thought of him today in particular because we have the Gospel about the healing of the paralytic. Our Christopher, a man named Henderson, was not completely incapacitated, as was the paralytic in today's Gospel, but he did go from a robust steady-nerved man to a gaunt specimen with shaking hands. This is the story:

Henderson was around 45 before the grace of God began to show in a daily succession of small and large good works. He did not aim to be conspicuous. He always was of a rather retiring nature. However, you cannot do good steadily in this day and age without attracting attention. Especially when you reach middle age without having been very outstanding in a spiritual way, you are bound to cause people to "sit up and take notice" when you make a change.

Our Christopher worked in a small factory where everyone knew everyone. He held a mediocre job, but when he began to do little acts of kindness for his fellow workers in an atmosphere of what in factory "jargon" is called "dog eat dog," he stepped right out of the mediocre. His job was the same, but the way he did it was something special.

At first people responded well to Henderson's above average "goodness," but as the months passed by they began to murmur against him. His consistent exemplary behavior became a thorn in their side. They began to look for flaws. One man forever working to make the world a better place, and especially his little corner of the world, the factory, acted as an irritant to dulled consciences. If one man could be that good, it began to look as if it were possible to others, and the men did not like to think that way.

In order to ease their own guilty consciences, they began to make evil out of innocent acts by the Christopher. Henderson's friendliness and consideration for the opposite sex was distorted into something ugly that did not exist. His willingness to work well was called "playing up to the boss." His activity in church work was "showing off."

Poor Henderson tried hard not to give scandal, but in this case, the scandal was in other people's minds no matter which way he turned. Finally, wicked tongues got in their licks. Completely false stories gathered momentum when re-told from tiny beginnings. That was when conscientious Henderson's health began to fail. His were completely psychological symptoms. His hands shook. A muscle twitched uncontrollably in his left cheek. Naturally his strength began to fail.

Fortunately, the doctor whom he consulted took time to talk to him instead of give him the "assembly line routine." He explained to Henderson that a man must develop resistance to unjust criticism in order to keep his health. The type of person who is affected by such criticism seems to draw the "bullies" in a crowd like a magnet. They find some ugly and unhealthy outlet for their own feelings of inadequacy in tormenting the sensitive.

When Henderson was convinced that the evil was in the hearts of those who sought to malign him, he found his strength in accepting this unpleasantness for love of God, and offering it, rather than vainly to try to appease the envious by hiding his leaning toward the complete Christopher life.

It occurred to me when reading the Gospel about the paralytic that it would be a good meditation for Henderson and those like him. Jesus performed a great kindness when, by reason of the faith of those who brought the paralytic to him, he healed him. "Take courage, son; thy sins are forgiven thee." At once the criticism of Jesus' act arose in the minds of some of the Scribes. "This man blasphemes," they were thinking.

Jesus could read their thoughts. "Why do you harbor evil thoughts in your hearts?" He asked calmly. If Jesus did not escape this ugly tendency in some human nature, can we expect to be spared? No, we must all accept the fact that if we live His way, striving to do good and avoid evil, we shall carry crosses until we die. We must not strive to avoid criticism by being "one of the crowd."

Yes, it takes more than strength of character to be a real Christopher. It takes the grace of God and the strength that lies therein.

It takes an elementary understanding of "what makes people tick."

ARCHBISHOP MITTY AT CENTENARY — Archbishop John J. Mitty of San Francisco bestows his episcopal blessing while entering the Civic Auditorium there to preside over a Solemn Pontifical Mass marking the 100th anniversary of his archdiocese. The Mass, attended by some 10,000 persons, was the first afternoon Mass ever celebrated in the history of the archdiocese. Created by Pope Pius IX on July 29, 1853, the archdiocese now numbers 775,000 Catholics in 222 parishes with 875 priests and two auxiliary bishops. Archbishop Mitty has headed the See since 1935. He had previously served as Co-adjutor Archbishop from 1932.

Faith And Religion Are Not Guarantees Against Trouble

REV. JOSEPH E. MANTON

FROM every eye some tears must fall: suffering in some form or other is inevitable. Life is like the keyboard of a piano — first a white key, then a black. Bright days, dark days — a note of glittering joy, then a deep, melancholy minor; yet somehow they blend into the perfect song. We must take the bitter with the better.

This human nature of ours limped out of the Garden of Eden a wounded veteran, subject to future twinges and aches, both physical and moral. God never claimed that this earth was to be a mountain peak of joy. Do not be disappointed if it is not the vestibule of Heaven; it is only the rugged testing-grounds outside, with plenty of bumps on the road. How hard we hit them depends on our moral and spiritual springs.

All this may seem like hanging neon lights around the obvious. Yet, many people feel cheated if their piety and devotion do not protect them from the scars of life. They bristle, sullen and hurt, when hardships and headaches dare to plant their thorn-bushes in the garden of the righteous. They may not admit it, but they feel their religion ought to act like a sort of spiritual vaccination and keep them immune from trouble.

When trouble comes, their faith falters. Disaster brings doubt. Their whole faith has been pinned on the absence of sorrow or misfortune.

But you can never pin your faith on the absence of something. It has to be pinned, like Christ, to a Cross — the Cross which stands there like a signpost on a road and reads simply, "God's Will is this way."

But there is infinite consolation in the memory that God's Own Son, the day He trudged back to Heaven, took this very road of suffering. His Bloodstained Footsteps are there before us. If we set our feet in our Master's Footprints, His Own warmth and strength and courage will flow into us from that hallowed ground.

Faith and religion are not guarantees against trouble. They are rather guides and helps during it. Faith is not an escalator to bring us up the steep hill of life, but a staff to lean on while we climb up ourselves. The intelligent man looks to his faith not for freedom from troubles, but for courage to conquer them under the banner of his Captain, Christ. —Paulist Information Service.

Double Play

The new Commissioner of the ten-team Catholic Baseball League of Kyoto, Japan, is Father Thomas J. Prendergast, Maryknoll Missioner from Utica, N. Y. In recent months he has been pinch-hitting for Father Benedict Tomizawa, who resigned the post shortly before his elevation to episcopal rank as Japanese Bishop of the Diocese of Sapporo.

To worship God and to pray for His guidance! How reasonable and natural this sounded in the ages of faith; now natural and ordinary a few generations ago! But in our day, how many there are who never think of worshipping and praying! — **Bishop Eric F. MacKenzie**

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—MISCELLANEOUS—

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RIGHT or WRONG

Continued from page 2

National Shrine in the United States of America."

Who's Prejudiced?

A RECENT nation-wide survey taken by the firm of Ben Gaffin and Associates, of Chicago, at the instigation of the editors of The Catholic Digest, proves quite conclusively that Catholics are more tolerant than other religionists.

Jews, Catholics and Protestants were all asked the question "Have you had any unpleasant experience with members of other faiths?" Ninety-six per cent of Catholics told that they had none with Protestants, while 91% of Protestants claimed that they had none with Catholics.

Another question was asked: "Would you just as soon have a member of another faith as your next door neighbor as some one of your own religion?" Ninety-five per cent of Catholics and 89% of Jews said that they would just as soon have Protestants for neighbors, but only 85% of Protestants felt the same about Catholics. Eighty-one per cent among Catholics said they would just as soon have Jews as next door neighbors, but only 67% of Protestants expressed themselves in the same manner.

As to mixed marriages, only 54% among Catholics as against 68% among Jews said they were opposed to having Protestant in-laws; 61% of Protestants and 69% of the Jews opposed marriages with Catholics: Seventy-five per cent among Protestants as against 72% among Catholics were opposed to marriages with Jews.

As to ill will, only 11% of Catholics said they bore any ill will towards Protestants, while 24% of Protestants and 15% of Jews said they did bear such ill will. As to ill will towards Jews 21% among Catholics as against 25% of Protestants confessed to ill will.

Protestants and Jews were asked whether they would vote for a Catholic, for President. Fifty-one per cent of Protestants said they would not vote for a Catholic, and 61% said they would not vote for a Jew. Most Jews said they would vote for a Catholic for President; and most Catholics said they would vote for a Protestant.

Don Camillo

Continued from page 14

ger, the people hurried to get their livestock out of the stables and load their household goods on trucks and wagons. The rain continued to come down and the river to rise, and the village population made ready. Meanwhile Don Camillo and Peppone sat on two big stones under the umbrella.

"You'd be better off if you were still exiled in the mountains, Father," said Peppone.

"Oh, I don't know about that," Don Camillo answered.

Peppone was silent for a few minutes and then clapped his hand to his hip.

"If this thing were to break while people are still loading their things and we're sitting here, that would be a pretty mess! We'd be done for and so would they."

"It would be a great deal worse if we'd saved ourselves by cutting the embankment dealing out death and destruction on the other side. You must admit there's a difference between misfortune and crime."

Peppone shrugged his shoulders. "I've got the better of you, in any case."

Toward evening the rain paused and the river fell. The village had been completely evacuated, and Don Camillo and Peppone left the embankment and went home. As they crossed the church square, Don Camillo said:

"You might thank God for saving your skin. You owe that good luck to Him."

"True enough," said Peppone. "But He saved your skin too, and that's enough bad luck to make us even!"

For Mothers

Continued from page 13

ligious life the duties of cook, tailor, janitor, sacristan, bookkeeper, stone mason, paymaster and building superintendent. He died on October 16, 1758. Pope Pius IX declared him Venerable and his virtues heroic. On January 29, 1893, Pope Leo XIII numbered Gerard among the Blessed, and on December 11, 1904, Pius X canonized him a Saint.

In less than 50 years of his canonized sainthood, Gerard has become recognized as the Wonder-worker of our day—the Patron of Mothers, Patron of Workingmen, Patron of a Good Confession. In this triple role St. Gerard is a heaven forged weapon for defending the Christian family against the present-day sinful attack on parenthood.

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If you have need of any of the special help that St. Gerard obtains for expectant mothers, for workingmen, for those seeking peace of conscience, why not make the novena beginning on October 8 and ending on his feast, October 16? If you wish a free copy of the novena prayers simply send your request to:

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The Force Of Example

Continued from page 3

prayed, "Oh Lord, I am not worthy." My son held the paten as the dear Lord came to me. I was overcome by a deep joy and sense of solemnity which I can never forget. What a privilege to receive the Master Himself! Each time I receive our dear Lord this deep joy comes back to me.

Then the day of Confirmation in Gesu Church, when over two hundred of us were made soldiers of Christ on the same Sunday afternoon! It was another step on the way, another sacrament to strengthen my faith and bring into my soul in a very special way the Third Person of the Blessed Trinity, to confirm me in my faith.

Thanksgiving Day will always have a specially precious meaning for me, for it was on that day, following my reception into the Church, that the Jesuit Fathers arranged to have a Nuptial Mass for converts who now had the right to receive the Nuptial Blessing. A dozen couples renewed their marriage vows, had their rings blessed, and received the Nuptial Blessing. It was one more strong link between God and my husband and me.

When a friend asked the children, "Isn't it wonderful to have mother one of us?" James replied, "I always knew she would become a Catholic. Every morning at Mass I said 'Dear God, please make mother a Catholic.'" Patricia and John in unison said, "We did, too; and we knew that He would answer our prayers." Once more little children's faith had done the leading.

God's Love Evident

Now that I am safe at home within the Church, happy and at peace in the "faith of our fathers," I realize more and more each day the great work of this wonderful organizaiton which our Lord planned and founded for His children. His Church cares for her children from the moment of their birth until death claims them; it follows them even after death, and never forgets.

Like Saint Paul, I wish and I hope that by my example and my prayers I may help to bring others into the true fold. I wish, too, that I might impress upon those who possess this great gift of faith, how great is their fortune, and how very important for others is their good example. Without the influence of such example in my own case I wonder whether I ever would have received this priceless gift. A Catholic life, sincerely lived, is the best means of propagating the faith; and it is a means within the power of the least among us.

As time goes on, more and more firmly do I believe in the One, Holy, Catholic and Apostolic Church. Her saints' lives show me that everyone has trials and tribulations, and that acceptance of these vicissitudes for Christ's sake is what makes the saint. And so I pray:

"Dear Lord, do not let the human in me spoil anything You give me to do. Push me back when I would go wrong, and make me go forward when I am afraid to do right. Be with me in my dealings with each soul with whom I come in contact, and grant that each may know, love, and serve You better for having passed by me."

Our Weekly Chat With You

Continued from page 1

ton, father of 14 children, and now more than 70 years old.

The name Ashley Pettis was brought before large audiences in both the United States and Europe through his concerts. He became a Catholic just five years ago — 1948 — and is desirous of becoming a priest.

Pat Norton entered the Beda after the death of his wife. He had lived at Dubuque, Iowa. A son, Claude B. Norton, became a priest, and another is preparing for the priesthood at the Dominican scholasticate in River Forest, Illinois.

In last year's ordination class were six, one of whom, Reginald Schombert, was a former British Colonel, now 72 years old.

A retired United States Admiral was received into the Church in Rome a year ago. He is Rear-Admiral H. B. Miller, of the United States Navy, a former naval aviator, and Chief of Public Information for the Navy during World War II. He was President of the National Committee for a Free Europe, with headquarters in New York.

Monsignor Maurice Sheehy, former United States Naval Chaplain and now Professor at the Catholic University of America, received Admiral Miller into the Church at Santa Susanna, the so-called American church in Rome.

THE EDITORS

Universelists

The Church does not stand for unrestrained, unlimited nationalism. We Catholics are universalists—I did not say federalists — and therefore should have a sympathetic attitude toward the idea of international organization. — Archbishop Karl J. Alter

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APOSTOLATE TO THE NON-CATHOLIC — Now in a new home after nearly two years of service, The Sign of the Cross, Catholic Information Center in Charlotte, N.C., is blessed by Msgr. John P. Manley, pastor of St. Patrick's Church. Founded in the "least-Catholic city in the least-Catholic state" by Dale Francis, the center offers a service to Catholics but the major purpose of the project still remains the apostolate to non-Catholics. Left to right are Sister Mary Kathleen, Mrs. Faith Heffner, Mr. Francis, proprietor of the information center; Mrs. Dan Risher, Miss Mary Ellen Pennell, Sister Mary Stephen, Msgr. Manley, Mrs. Barbara Francis, and Father Edward Biss, O.S.B. (Photo by Heffner)

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Don Camillo And His Flock

When The Rains Came

EVEYONE was waiting for the arrival of the new priest, but nobody came, except old Don Anselmo, who for years had had the parish of Torretta, two miles away. Since the two villages were so close, he had obviously been asked to fill in until a replacement was found for Don Camillo.

Don Anselmo looked around during his first Mass, and saw that there were only two people in the church, himself and his acolyte. And the acolyte was there only because Don Anselmo had called for him at his own house. Things went on this way for some time, until Don Anselmo went to talk to the Bishop.

"Monsignore," he concluded, "that's not all. It's a serious business. They are acting as if neither church nor priest were there. No one comes to confession. 'I'll go when Don Camillo returns,' they are saying. When babies are born, they don't bring them to be baptized. That can wait for Don Camillo,' is their refrain. And they get married in the town hall and say they'll wait for Don Camillo to perform a church wedding. So far no one has died, and I suppose there'll be no necessity for a funeral until Don Camillo comes to conduct it."

The Bishop threw out his arms in despair.

"That blessed Don Camillo is fated to be a thorn in my flesh even when he's not there!" he sighed. "But people must get it into their heads that he made a mistake and has to pay for it."

Don Anselmo shrugged his shoulders.

"It is my duty to report on everything I know," he said. "And I may as well tell you that many people don't think it was a mistake for Don Camillo to snatch the pitchfork away from someone who was trying to stick it into his stomach."

"Quite right," the Bishop agreed. "It wasn't a mistake to snatch it away; the mistake was to hit those two fellows over the head with the handle."

"Even then, some people think that Don Camillo had right on his side," Don Anselmo said in a respectful manner. "It is my further duty to inform you that under the circumstances I should have done the same thing myself."

The Bishop raised his eyes to Heaven.

"Lord, forgive this old madman!" he exclaimed. "He doesn't know what he is saying."

Don Anselmo was not just an impulsive boy; he was well on toward eighty, and now he hung his head in embarrassment, but continued to be of the same opinion. The Bishop delivered a long and very wise sermon, and ended up by saying: "Now go on house-to-house visits, to explain to the people that Don Camillo made a mistake and must be punished for it. It's up to you to make them see reason."

Don Anselmo went from house to house, and everywhere he received the same answer.

"If he did make a mistake, then it's only right that he should pay. We're waiting for him to finish paying and come back, that's all."

Meanwhile the Reds were beside themselves with joy. They had got Don Camillo out of the way, and no one was going to church. One evening Peppone accosted Don Anselmo.

"It's sad to see an old racket like the Vatican closing down," he sighed. "If we weren't excommunicated, we'd come to your Mass ourselves! Anyhow, if you decide to rent the premises, give me an option on them."

Don Anselmo did not let himself be perturbed.

"I can't even ask you to rent your brain in return!" he retorted. "You rented that out a long time ago. I only hope you didn't let your soul go with it."

* * *

Then it began to rain. It rained on the mountains and in the valleys. Old oak trees were shattered by lightning, the sea foamed up in a storm, the rivers began to swell, and as the rain continued, they overflowed their banks and flooded whole towns with their muddy waters. Most dangerous of all, the mighty Po was rising, pressing harder and harder against its embankments. During the war, the embankment was bombed at a point called La Pioppa, and they had got around to mending it only within the last two years. Everyone looked fearfully at La Pioppa, feeling sure that if the pressure became too great, this was the point where the embankment would give way. The earth hadn't had time to pack solidly, and whereas the rest of the bank would hold, just as it had always held before, La Pioppa would crumble.

Meanwhile it continued to rain, night and day, and after each momentary respite it came down harder than before. The papers were filled with news of squalls, floods, and landslides, but the village people thought only of their own danger. Already a lot of old crones were saying:

"Ever since Don Camillo went away, taking the altar crucifix with him, there's been trouble brewing."

The crucifix had a long-standing association with the river. Every year the people of the village carried it in a procession to the banks where the priest gave the waters his blessing. The old crones shook their heads.

"As long as he was here, we were protected. But now he's gone away."

As the river rose, they spoke more and more of the crucifix, and even the wisest among them lost their heads. One morning the Bishop found a village delegation waiting upon him.

"Give us back our crucifix," they implored. "We must form a procession right away and hold a blessing of the waters. Otherwise the village will be swept away."

The Bishop sighed.

"Brethren, have you so little faith?" he asked them. "God seems not to be within your souls but extraneous to them, if you pin all your trust in a wooden image, and without its help fall into despair."

Some of the men of the delegation hung their heads. And one of them, old Bonesti, stepped forward to say:

"We have faith in God, but we have lost faith in ourselves. All of us love our country, but when we go into battle, we need to see our regimental flag. The flag keeps us fighting for the country whose love is within us. That crucifix was our flag, and Don Camillo our flag-bearer. If we can have our flag back, we will face our troubles more courageously."

Don Camillo came back during the night, when no one was expecting him. But he had no sooner walked from the rectory to the church the next morning than the whole village knew it. They crowded to hear his first Mass, and afterwards they gathered around him to say:

"We want a procession!"

"Christ has gone back to His altar, and there He stays," said Don Camillo severely. "He'll not move until we hold the regular procession next year. This year, the waters have been blessed already."

"Yes, but the river is rising."

"He knows that," said Don Camillo. "No one needs to refresh His memory. All I can do is pray that Christ give us strength to bear our sufferings serenely."

The people were obsessed with fear, and when they insisted on a procession, Don Camillo had to speak to them even more sternly than before.

"Have a procession, then, but rather than carry a wooden cross about the streets, carry Christ in your hearts! Let every one of you hold a private procession of this kind. Have faith in God, and not in graven images. And then God will help you."

* * *

But the people's fear continued to rise, along with the river. Engineers came to inspect La Pioppa and declared it would hold, but they advised the villagers to get their belongings together and be prepared for evacuation. The engineers went away at ten o'clock in the morning, and at eleven the water was still rising. Then fear turned into terror.

"There's no time to save anything," someone was saying. "The only thing to do is to cross the river and cut an opening in the embankment on the other side."

No one knew who was the first person to suggest this blasphemy, but very soon everyone was repeating it. Eighty people out of a hundred were trying to figure out the best way to cross the river and make a cut that would channel the overflow to the opposite shore. Sooner or later someone might have actually done it. But all of a sudden the rain ceased, and hope returned to their hearts. The church bells called them to the square, and there Don Camillo addressed them.

"There's only one thing to do, and that is to carry our most important belongings to safety."

Just then the rain began to fall again.

"There's no time!" the people shouted. "La Pioppa won't hold."

"Yes, it will," said Don Camillo firmly.

"That's what you say!" they shouted.

"That's the word left by the engineers," said Don Camillo.

"It's only a word," someone shouted.

"It's a fact, I say!" Don Camillo retorted. "I'm so sure it will hold that I'll go stand on the weakest point of the embankment. If I'm mistaken, then I'll pay!"

Don Camillo raised his big umbrella and walked toward the river, with a crowd following after him. They followed him along the embankment until he came to the newly-built stretch at La Pioppa. There Don Camillo turned around.

"Let everyone go pack up his things calmly," he called out. "I'll wait at La Pioppa for you to finish."

He walked on, and fifty yards farther he came to the exact point where everyone thought would be a break. The crowd looked in bewilderment first at the priest and then at the raging water.

"I'm coming to keep you company," a voice shouted, and out of the crowd stepped Peppone, with all eyes upon him.

"The embankment will hold," Peppone shouted; "there's no danger. Don't do anything silly, but prepare to evacuate in good order, under the chief councilman's direction. To prove my confidence in the embankment, I'll stay right here."

When they saw the priest and the mayor at the point of what they thought was the greatest dan-

Continued on page 15

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SPEAKING TOUR IN U.S. — Douglas Hyde, London, famous convert from Communism, will arrive in the U.S. on October 2 to begin a month-long lecture tour covering important stops between New York City and St. Paul, Minn. He is to speak at Georgetown University, Washington, October 4 and will be at Town Hall, New York, on October 8. Mr. Hyde believes that the spiritual vacuum in the world today is responsible for the success of Communism, and only the Catholic religion can fill that vacuum.

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Rural Life

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Rural Life Conference

Philanthropic Organizations

By RT. REV. MSGR. L. G. LIGUTTI

There are many philanthropic organizations and foundations in the U. S. Most of them were established by intelligent and well intentioned people. The fact is these people invested their money and plenty of it when they need not have done so. Catholic works have not received even a fair share from these foundations. As a rule we have confined ourselves to condemning them.

Some years ago someone made a suggestion, but no one followed through. This is the gist of it: Establish an office in New York where we as Catholics might secure information and directions concerning the many and diversified foundations, possibly even suggestions on approaches for funds and what not.

A few years ago the Ford Foundation was established. For 1952 they allotted $37,000,000. Some of this money was given to projects sponsored by Catholic institutions —very true, not too many, but some, yes.

In a few instances there have been bitter complaints on the part of Catholic institutions. Quite often the Catholic group had not even presented a request.

Loud criticisms are heard from many sources because of certain projects sponsored by the Ford Foundation. We cannot expect them to bat 1.000; fouls and strikeouts are not so uncommon in life.

How about looking over at least a few of the Ford Foundation undertakings before becoming too loud in our condemnation? And if you have positive suggestions to make, how about doing it in a Christian, charitable way? The first Latin American Catholic Congress on Rural Life Problems was made possible by the Ford Foundation funds.

Requiescant

FRANCIS W. FARRELL

Fort Wayne — Francis W. Farrell, 44, 1024 South Hanna St., died last Wednesday at St. Joseph Hospital where he had been a patient one week. A native of Logansport, he resided here for 20 years. He was employed at the Fruehauf Trailer Co.

Mr. Farrell was a member of St. Mary's Church, the Holy Name Society, Knights of Columbus, Fourth Degree Anthony Wayne General Assembly K. of C., The Hibernians and Conservation Club. Surviving are the widow, his mother, a sister and a brother.

Mrs. Jessie Spyke, 55, St. Peter's, Fort Wayne.

Mrs. Myrtle J. McNeal, 62, Queen of Angels, Fort Wayne.

Charles E. Rekers, 83, former member of St. Paul's, Fort Wayne.

Mrs. Catherine Smith, 84, St. Joseph's, Hessen Cassel.

James C. Matson, Jr., 25, St. Peter's, Fort Wayne.

CONRAD KLEIN

Fort Wayne — Conrad Klein, 85, 316 Dalman Ave., died last Friday night at St. Joseph Hospital following an illness of eight months. A retired painting contractor, Mr. Klein had resided in Fort Wayne for 60 years. He was a native of Chicago. He was a member of St. Peter's Church and the Holy Name Society. Surviving are three daughters, a sister, eight grandchildren and 11 great-grandchildren.

Hubert Jansen, 66, Most Precious Blood, Fort Wayne.

Charles H. Meyers, 79, Cathedral of Immaculate Conception, Fort Wayne.

Paul James Simon, four-day-old son of Mr. and Mrs. Roy Simon; parents are members of St. Patrick's church.

Mrs. Stella Goetz, St. Joseph, South Bend.

Mrs. Clementine Beckelandt, Sacred Heart, South Bend.

Mrs. Frank E. Coughlin, 85, St. Joseph, South Bend.

MRS. THERESA SCHILLING KRANTZ

Fort Wayne — Funeral services for Mrs. Theresa Schilling Krantz, 73, formerly of Fort Wayne, were held Wednesday morning at St. Joseph's Church with the Rev. Stanley Manoski officiating. Burial was in the Catholic cemetery.

Mrs. Krantz was fatally injured last Saturday morning in an auto accident near McClure, O. Her husband, Charles, who was driving the car, also was seriously hurt.

The couple was en route to Fort Wayne to visit a nephew, Frank Morel. They left Fort Wayne to live in Cleveland in 1917. She was a member of St. Mary's Church in Cleveland. Surviving are the husband, three nephews and two nieces.

Mrs. Mary E. Gibson, 64, St. Peter's Church, Fort Wayne.

Study Club Announces Schedule Of Meetings

Fort Wayne — Members of St. Rose of Lima Study Club of St. Peter's parish have scheduled their regular meetings for the coming term as follows:

Oct. 2, at the home of Mrs. Frank Lauer, 2211 S. Lafayette St.; Nov. 6, at the home of Mrs. Clara Wyss, 601 St. Martin St.; Dec. 4, at the home of Mrs. Joseph Ehinger, 445 Laselle St.; Jan. 1, at the home of Mrs. Lottie Beckman, 3207 S. Calhoun St.

Feb. 5, at the home of Mrs. A. J. Tenepel, 2111 McKee St.; March 5, Mrs. Ray Hebb, 2502 E. Pontiac St.; April 2, Mrs. Francis Hoog, 3927 Tacoma; May 7, Mrs. John Reuille, 2009 Bowser; and June 3, Mrs. Ed Rosenberger, 432 E. Masterson Ave.

College Professor To Address Convert Guild

Fort Wayne — The Reverend Florence Hoste, O.F.M., Professor of Philosophy at St. Francis College, Fort Wayne, Indiana, will adress the September 29th meeting of the Cathedral Guild of Saint Paul in the Cathedral gymnasium at 7:45 p.m. Father Hoste's subject will be "The Work of the Religious Orders in the Church."

Newly elected officers for the 1953-54 term will be installed at this meeting. They are: Mrs. Alfred Miguel, president; Mrs. Leo Mooney, vice-president; Mrs. Margaret Cox, treasurer; and Miss Evelyn Sims, secretary. The Cathedral Guild, an organization whose chief purpose is the integration of converts into Catholic parochial life, meets the last Tuesday of each month for cultural and social activities. The Reverend Philip Fusco, Cathedral assistant, is Moderator of the group.

Fall Program Announced For Rosary Sodality

Fort Wayne—The Fall program for the Cathedral Rosary Sodality has been announced by the president, Mrs. Ann Bley. Members will receive Communion in a body on Sunday, October 4 at the 8 o'clock Mass. A business meeting will be held immediately following afternoon devotions in O'Leary Hall.

On October 22, the sodality will hold a card party in the school gym after the Holy Hour in the Cathedral. Miss Mary Meurer will serve as chairman. Cards will be played and table and attendance prizes will be awarded. Admission 50c.

November 1st, members will receive Communion at the 8 o'clock Mass followed by a breakfast in the school gym. Mrs. William Cashman has been selected chairman for the breakfast. A short business meeting will be held, also the election of officers.

On December 6th, the regular communion Sunday for the members at the 8 o'clock Mass, followed by the annual Christmas Party in the afternoon. The officers of the club will be hostesses.

Man Who Attributed Sight To Mary Dies

Hamilton, Ohio—(NC)—Solemn Requiem High Mass was sung here for William Wiegand, 81, who was born blind but began to see after Lourdes water was applied to his eyes while an infant.

Mr. Wiegand never wore glasses except to read.

In gratitude for his sight he promoted devotion to the Blessed Virgin all his life.

Coming Events

The Convert Guild of St. Peter parish in Fort Wayne will have a corporate Communion Sunday, September 27, at the 7 a.m. Mass. Breakfast will follow the Mass in the school lunchroom.

The next meeting of St. Matthew's Rosary Society, South Bend, will be held Tuesday, September 29. The rosary will be recited in the church before the meeting. New members will be received into the society Sunday, October 4, at the 7:45 Mass.

St. Antoinette Court No. 870, Catholic Order of Foresters, will have their annual benefit party at St. Mary's Hall, Lafayette and Jefferson sts., Fort Wayne, Wednesday, September 30, at 8:15 p.m.

The old and new officers of the St. Matthew's Rosary Society, South Bend, will sponsor a card party Thursday, October 8.

Polish Consul Resigns 'To Live As Free Man'

Winnipeg, Man. —(NC)— Michael Krycyn, 42, has resigned as Polish consul here because he wishes "to live as a free man in a free country." He has been granted political asylum in Canada.

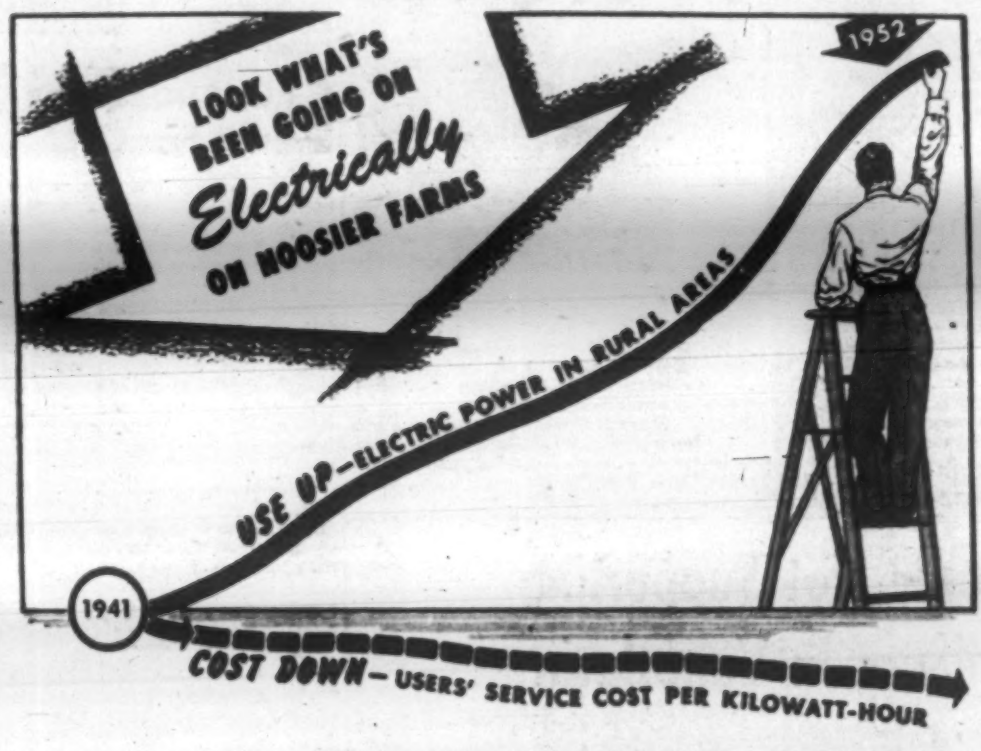
His predecessor, Zygmunt Ziemski, resigned in 1952 and also had taken up residence in Canada.

When local demonstrations were being held here against the execution of the Rosenbergs in the United States, Mr. Krycyn gave orders that none of his staff were to take part in these demonstrations.

Charity Leaders Prepare Winter Relief Work

Berlin — (Radio, NC)—Representatives of many European and American Catholic charitable organizations have met here to coordinate their relief work for Berlin and eastern Germany during the next winter.

The meeting was presided over by Msgr. Ferdinando Baldelli, president of the International Conference of Catholic Charities, which has its headquarters in Rome, and Msgr. Carl Bayer, general secretary of the organization. Representatives of War Relief Services—National Catholic Welfare Conference attended the meeting together with delegates from France, Belgium, Italy, Austria, Denmark and Germany.



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Suddenly Curry and High-Lo stopped in their tracks. There, on the steep slopes of Devil's Canyon, were the two men Curry had sworn to run out of the territory! A voice broke the silence. "Stay where you are, Curry! Ride one step closer and you'll be feelin' some hot lead!"

"I ain't aimin' to turn back until I get some straight answers!" Curry warned. The only answer was two gleaming six-shooters, a spurt of fire, and . . .

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NOTRE DAME BACKFIELD — Ralph Guglielmi, qb; John Lattner, rh; Neil Worden, lb; Joe Heap lh.

Both Coaches Worried

Notre Dame Opens Season Against Oklahoma This Sat.

By GERARD HEKKER

Reports coming out of Norman, Okla., have the Sooner football team as being lighter, faster and much greener than last year. Coach Bud Wilkinson has to forge a brand new backfield, new tackles, new ends and a new center for his No. 1 striking unit from a varsity squad that is 42.5 per cent sophomoric.

Things are in such a state in the Big Seven Conference that the other schools are becoming more optimistic. Don Faurot, Missouri mentor, said, "There's even some indication that Oklahoma is getting down to about the size of the rest of us."

Wilkinson says, "Our team will look much different this year. Our offense won't be capable of moving the ball as we have in past seasons. We've lost the personnel that gave us this threat. And since our defense won't be any better than last year when half of our opponents scored at least three touchdowns per game on us, it looks like a long season."

The Sooners have lost 18 lettermen including such stellar figures as Left Halfback Billy Vessels, Fullback Buck McPhail, Quarterback Eddie Crowder and center Tom Catlin.

"It is fantastic for anyone to expect that we might defeat Notre Dame," comments Wilkinson. "The only department in which we hope to match them will be desire and spirit. Many Oklahomans, using last year's game as a yardstick, figure we can win. I honestly believe this is mere wishful thinking. Notre Dame returns almost the entire personnel which defeated four conference and two bowl champions in 1952."

Notre Dame Coach Frank Leahy is worried about the opener, too. In fact, the rough season's schedule will have the N.D. mentor hopping the entire Fall. The junking of the two-platoon system and the limiting of spring practice are two items which Leahy figures will hurt his chances. Notre Dame will be strong defensively, but it will be the same old story in reference to the offensive line—not too much speed with the blocking only fair.

"The team with the soundest defense will win," declares Wilkinson. "Playing defense under the new substitution rule is going to take the edge off the speed with which backfields ran and hit last year. Besides, players this year will be largely selected for their defensive skills. They won't be nearly as good offensively.

"There will be a lot of low score battles . . . Fumbling is going to be more costly. Field position and kicking are going to be very important."

Both coaches have their problems and the 55,000 expected to pack Owen Field at Norman this Saturday should be very interested in seeing how they solve them.

Notre Dame will be gunning for two Oklahoma records when they take the field Saturday. The Sooner outfit will be defending an unbroken string of 25 consecutive home victories. The other cherished record that could fall is the Sooner feat of having scored in their last 74 games in a row.

Oklahoma last met defeat on its home turf in 1947 when Texas Christian put over a 20-7 upset. The Sooners have never been blanked during Wilkinson's six-year coaching stint. The last team to whitewash Oklahoma was Oklahoma A. & M. in 1945, 47-0.

One of these records should be broken this Saturday. Prediction —Notre Dame 14, Oklahoma 12.

C.C. Battles Central To Scoreless Tie

By JOHN YAGGY and TOM UECKER

Fort Wayne—In their initial tilt of the 1953 cities series chase, the Irish of Central Catholic, Fort Wayne, proved to about 3,500 fans at Northrop field that C.C. will not be pushed over easily in this year's race. The Fighting Irish opened defense of their 1952 city football championship against the Central Tigers, September 18.

The entire contest was a battle of defenses from beginning to end. Neither team threatened at any time, and the ball rested around the mid-field stripe during the greater part of the game.

This see-saw battle provided an interesting duel between Grosh of C.C. and Bromelmeier of Central. Grosh averaged 30 yards per kick. Bromelmeier was slightly better with a 33 yard average.

Although the Irish were outgained on the ground by some 100 yards, penalties helped keep the Tigers a reasonable distance from paydirt. Most of the game's running plays were good for little or no gains. Two runs of any distance were by Central's fleet halfbacks, Joe Boney and Hank Price. The latter's run brought the ball to the C.C. 35, but the Tigers fumbled, lost the ball and their scoring threat.

The ball game ended with C.C. one yard from their own goal line. The Irish held possession and the Tigers had to be content with a tie.

Terry Faylor, sophomore guard, again provided Irish fans with something to cheer about with his defensive play. Other defensive standouts were Ken Bobay, senior end; Jim Becker, junior linebacker; and Tom Huhn, senior tackle. The offensive was led by the running of Pressley, Lerch, and Bogenschutz.

Friday the Irish play host to the Concordia Cadets in hopes of winning their first game and also scoring their first point.

Indians Snare Second Straight Football Win

South Bend — Football spirits were on the rise at the new St. Joseph High of South Bend this week as the Indians snared their second straight win of the current campaign last week with a 33-6 verdict over Portage Twp. High at Kalamazoo.

In winning with comparative ease, the Saints racked up 18 first downs to their opponent's 8 and outgained them in yardage as well, 315 to 206.

A fumble led to South Bend's first touchdown in the first quarter, Linebacker Don Buczynski recovered a Portage bobble on the South Bend 22 and in eight plays the Saints had scored. The payoff play was a 10-yard pass from Quarterback Ken Tepe to George Pohlman. Harry Becker converted for the early lead. Bob Horvath sparked the 78-yard drive with dashes of 30 and 22 yards.

The home town Mustangs delighted their followers by running back the ensuing kickoff 86 yards for a retaliatory touchdown, Jim Korzilius going all the way. Dick Ciesielski blocked the try for point however to preserve the Catholic lead.

Tepe returned the kickoff to his own 27 and in six plays Frank Nemeth carried over from the five for the Saints' second TD. A Tepe to Jim Pilarski pass for 39 yards featured the drive. Becker missed the conversion.

Two plays after the kickoff Warner again fumbled and Becker recovered for the South Benders on the Portage 16. Horvath skipped over from the two and the Saints led by 19-6. Buczynski recovered the second of eight fumbles by Portage on the first play after the next kickoff, again on the Portage 16. Buczynski made five fumble recoveries himself. Mike Berreth finally scored from five yards to give the Saints a 26-6 lead at halftime.

The final South Bend touchdown came off another Portage fumble, this time on the South Bend 40. Eight plays later Tepe went over and added the conversion himself.

St. Joseph	7	19	7	0	—33
Portage Twp.	6	0	0	0	— 6

St. Joseph scoring: (Touchdowns) Pohlman, Horvath, Nemeth, Berreth, Tepe. (Points after) H. Becker 2, Tepe.

Portage scoring: (Touchdown) Korzilius.

Noll Rolls Over Chicago Roosevelt

By JOHN A. CENGEL

Hammond — With Archbishop John F. Noll watching, the Nollites put good running and accurate passing together to whitewash the Rough Riders of Chicago, Illinois, 38 to 0 Friday night, September 18.

The game was highlighted by several spectacular running plays. On the opening play from scrimmage, Fred Halon, halfback for Noll, scampered 70 yards to paydirt. In the second quarter he swivelhipped 65 more yards for another score. Sharing in the glory was Ed Gardner, also a halfback, who galloped 44 yards in the third quarter for six points.

Three more touchdowns were attained before the final gun. Joe Kapuscinski, quarterback, tossed the pigskin 45 yards to end Jim Bielefeld for the touchdown. Kapuscinski had previously been out of action with an injured back. Jim Hughes competently took over the rest of the game.

The last two scores were by Bob Michalak and Dick Raffkin in the fourth quarter. Michalak had previously stopped two Roosevelt drives by intercepting two Rough Rider passes. Actually, Roosevelt was never a serious threat.

Out of the eight conversion attempts, only two were completed by Mike Graney. Two tries were added to the original total of six as a result of penalties on Roosevelt. Enjoying the fiasco was Archbishop John F. Noll, namesake of the Warriors.

Fort Wayne Deanery Announces Grade School CYO Football Schedule

Saturday League	Sunday League
Sept. 26	**Sept. 27**
9 a.m. St. Vincent—St. Mary	1:30 p.m. St. Patrick—St. John F. W.
10 a.m. Cathedral—St. Joseph	2:30 p.m. St. Jude—Precious Blood
11 a.m. St. Andrew—St. John N. H.	St. Peter (bye)
Oct. 3	**Oct. 4**
9 a.m. St. Mary—Cathedral	1:30 p.m. St. John—St. Jude
10 a.m. St. Joseph—St. Andrew	2:30 p.m. St. Peter—St. Patrick
11 a.m. St. John—St. Vincent	Precious Blood (bye)
Oct. 10	**Oct. 11**
9 a.m. Cathedral—St. John	1:30 p.m. St. Peter—St. Jude
10 a.m. St. Joseph—St. Mary	2:30 p.m. Precious Blood—St. John
11 a.m. St. Andrew—St. Vincent	St. Patrick (bye)
Oct. 17	**Oct. 18**
9 a.m. St. John—St. Mary	1:30 p.m. Precious Blood—St. Peter
10 a.m. St. Andrew—Cathedral	2:30 p.m. St. Patrick—St. Jude
11 a.m. St. Joseph—St. Vincent	St. John (bye)
Oct. 24	**Oct. 25**
9 a.m. St. Andrew—St. Mary	1:30 p.m. St. Peter—St. John
10 a.m. Cathedral—St. Vincent	2:30 p.m. St. Patrick—Precious Blood
11 a.m. St. Joseph—St. John	St. Jude (bye)

These drawings were made at the VIM by one of the salesmen.

All games will be played at the CCHS Field at Orphanage.

Please have your team all set to start on time.

Instead of a play-off for the City Title, four beautiful trophies will be given; the winner of each league and the runner-up of each league.

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Marian Christ Elected President Of Sodality

Fort Wayne—Miss Marian Christ of Carlisle, Illinois was elected president of St. Joseph's Hospital School of Nursing, Blessed Virgin Sodality at the year's first meeting. Others elected: Miss Mary Ann Moorman, South Bend, vice-president and Miss Sally Anderson, Coldwater, Mich., secretary-treasurer.

Activities planned include recitation of the Family Rosary each evening starting Oct. 1. Reception of new members will be Dec. 8. The Sodality will raise funds for Father Peyton's Rosary Crusade. Last year members were addressed by Father Peyton after a Living Rosary ceremony in the Chapel.

The Sodality was discussed by the Rev. Louis Potthoetter, hospital chaplain who said its real purpose is to emphasize the role of religion in a nurse's life. Attendance at Holy Mass was urged. As a powerful means of achieving professional success, Father Potthoetter stressed the importance of having a representative Sodalist attend Mass each day of the week to pray for other members unable to attend.

Sister M. Esther, P.H.J.C., is the Sodality moderator.

Officers were elected this month by three classes. They are:

Seniors—Joan Trahin, president; Carol Keip, vice-president; Patricia Sims, secretary-treasurer; Carolyn Miller, Maxine Mourey, Esther Sommers, student council representatives; Margaret Roeger, R. N. advisor.

Juniors—Mona Fairchild, president; Sally Anderson, vice-president; Patricia Huber, secretary-treasurer; Josephine DePew, Jean Manning and Marylyn Smith, council representatives; Mrs. Mary Hendrickson, R. N., advisor.

Freshman — Nancy Robinson, president; Carolyn Steigmeyer, vice-president; Mary Shoudel, secretary-treasurer; Janet McDanel, Honora Braun and Mary Wittke, council representatives; Josephine Schweier, R.N., advisor.

Student Council—Carolyn Miller, president; Joan Trahin, vice-president; Jean Manning, secretary; Mrs. Dorothy Knoefel, R. N., moderator.

Marian Christ

People Not Supporting Violence In Yugoslavia

Rome—(NC)—The campaign of bloody violence against priests and Bishops in Yugoslavia doesn't have the support of the local population, the Rev. William Larkin, director of Duluth Diocesan Charities, said on arrival here after a ten day tour in Yugoslavia.

This statement shows that the Tito propaganda, that recent attacks on priests and Bishops were spontaneous demonstrations of anger by the local population, are false.

Father Larkin related that in largely Catholic areas violence and vandalism occur stealthily and at night for fear of reprisals by the people. He said that attacks he witnessed on Father Pavel Pozza, rector of Dubrovnik Cathedral, were the work of "goon squads" and not local people.

Father Larkin went to Yugoslavia as a member of a tour sponsored by a tourist agency in Germany. He wore lay clothes, but his passport carried his picture in clerical garb.

CYO DIRECTORS meet with seminary officials to discuss CYO camp and set plans in motion for a diocesan Youth conference to be held in October. Pictured from left to right are: Father Eugene Zimmerman, Diocesan CYO director; Father Lawrence Grotehouse, deanery director of Gary CYO; Father Joseph Jacobs, deanery director from Fort Wayne; Father John Jakubielski of the South Bend deanery; Father Frank Pitka, O.S.C., rector of Our Lady of the Lake Seminary, Wawasee; and Father Bishop, O.S.C., procurator for the seminary. Missing from the picture are the deanery directors for the Hammond and Michigan City deaneries, Fathers Louis Duray and Joseph Till. Tentative plans were made at this meeting to hold a Diocesan Youth Conference October 25 in Fort Wayne. Reports and recommendations for the summer CYO camp at Wawasee were also heard.

Industries Award Fellowships To Notre Dame

Notre Dame — Three national industrial concerns have awarded fellowships to graduate scientists in Notre Dame's chemistry department, it was announced today by the Rev. Paul E. Beichner, C.S.C., dean of the Graduate School.

The Sinclair Refining Company has renewed its support of a research program in which Henry L. Weisbecker, Pittsburgh, Pa., will study the reaction of excited hydrocarbon molecules.

The Monsanto Chemical Company is sponsoring research in the radiation chemistry and electrical discharge reactions of ethane. James Sturm, New Ulm, Minn., has received the Monsanto fellowship.

Olin Industries has made a fellowship available to M. P. Reddy, whose home is in India, for research in the radiation chemistry and electrical discharge reactions of tehylene.

The three research projects will be supervised by Dr. Milton Burton, head of Notre Dame's Radiation Project.

CYO Announces Events For Oct.

Fort Wayne — The Senior CYO has announced the following list of events for the month of October: Oct. 4, Talent Show; Oct. 6, Treasure Hunt and record dance; Oct. 13, Living Rosary and Holy Hour (the Rev. E. Zimmerman speaker); Oct. 17, attendance at the Notre Dame-Pittsburgh football game at Notre Dame, the 18th annual ping pong tournament, the 20th box social and a movie; and Oct. 27, Masquerade and Halloween Party. After game dances will be held on Oct. 18 and 23.

All Catholic young men or women, out of high school and unmarried, are invited to attend any of these activities and to affiliate with the Fort Wayne Senior CYO.

Completes Work For Degree At Purdue

Fort Wayne—Richard J. Grosh, 25, has completed work for a Doctor of Philosophy degree in mechanical engineering at Purdue University at the conclusion of the summer session and has been made an assistant professor in the department.

Son of Mr. and Mrs. Joseph A. Grosh, 4205 Fairfield Ave., Grosh was graduated from Central Catholic High School. He later received his bachelor's and master's degrees from Purdue. His wife is the former, Susan Ankenbruck, of Fort Wayne. They have two children and make their home in West Lafayette.

To Honor Father Cis

Farewell Party Set At Youth Center Sun.

Gary—The Rev. James Cis, recently transferred to Bremen, Indiana as pastor after 10 years as director of the Gary Alerding Settlement House, will be honored guest September 27 at a public farewell party in the youth center.

Leonard Nelson is serving as chairman of a committee comprising the center's board of directors planning the open house program which will be held from 2 to 5 p.m. with something special to go on stage at 4.

More than 1,000 invitations have been sent to civic leaders inviting them to the affair. The farewell is planned for all of the priest's Gary area friends.

Actually, Father Cis was relieved of his position July 6 but stayed on through the month to work with his successor, the Rev. Edward F. Litot, former assistant pastor at St. Joseph's parish in Dyer. Father Cis moved to Bremen August 27 to take over the St. Dominic's parish there.

Meanwhile the Gary Alerding fall activity program was "kicked off" Wednesday night when high school boys and girls kicked off their shoes for a "Sock Hop" at the Center.

Dancing will be held at the center this fall after each of Froebel's home games until 11 p.m. and every Wednesday night there will be juke box dancing. For the first dance next Wednesday, a "Freshmen Welcome" Dance, Max Gulias is chairman.

Films will be shown every Friday night to high school students and on Saturday mornings for grade school children.

Religious instruction classes for high school youth will be held on Wednesday nights at 7 p.m. Missionary Cathechist Sisters will be in charge.

Roller Skating Parties will be held every second Tuesday of the month. The next Roller Skating Party is Tuesday, October 6 at 8 p.m. at the Oak Ridge Roller Rink. Chairmen are Barbara Bencie and Joseph Kasarda.

A fall "Surprise Hike" is planned for October 18. Bob Gauger is chairman.

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Non-Catholics

Continued from page 1A

terest to the Sunday Catholic Hour and would love and appreciate a Rosary because of the faith I have in the Blessed Mother. Thank you kindly."

"Please send me a Rosary and a copy of the prayers. I have heard your program only three times, but during each program I have said the Rosary with you and when I was through I felt free and spiritually helped. I would like a Rosary and prayers so that I may say my Rosary faithfully. God bless you and your work."

"Just a few lines to tell you how much we have enjoyed your Sunday programs during the month of May in honor of our Blessed Mother. They were not only beautiful, but instructive as well. I am very pleased to tell you that my husband, who is not of the Catholic faith, listened intently to every word and enjoyed them very much. My children and I pray every day for his conversion. I am sure that it will be through such beautiful programs as yours that he will be guided."

"For the last two Sundays I have been listening to your Catholic Hour and am interested in the prayers . . . Have you any literature that you could send me?"

"Although Protestant, I would like to have the Rosary and prayer. I used to know the Rosary but have forgotten it. I think it a wonderful thing for everyone to use it each day."

"Although a non-Catholic, I have been much interested in your Sunday programs, especially the past series of the Rosary. Would you please send me a Rosary?"

"Please send me a Rosary. I pray as I listen every Sunday. Enjoy it very much. Can't be beat over the air. Only, it is over too quick . . ."

"It was my pleasure to listen to the Catholic Hour and heard your offer to send a Rosary free. May I be so bold as to ask for one, please? I liked your program very much, although I am not a Catholic. I also love to read your literature."

"Will you please send me a complimentary Rosary of your Sunday afternoon program? This program lifts my head when all seems hopeless."

"The program yesterday was one of the most beautifully portrayed of your series. I am profoundly interested in the mysteries of the Catholic faith. Kindly send me the Rosary beads and prayers along with any other information which would serve to enlighten me about the Catholic way of life."

"We listened to your broadcast today and were much inspired religiously. I am a Catholic and somehow or other I have failed to live up to my religion as I should. My son, who is nine years of age, asked me to write to you and as a personal request send two pair of prayer beads, one for myself and the other for him."

"I would like very much to have a Rosary sent me, because I do admire the Catholics and I do believe in everything they stand for and live up to. Therefore I would like very much to have a Rosary because it is one of my daily prayers, and I am trying hard to become a Catholic."

Give a rosary to your non-Catholic friends, explain its use to them and they will come to love it.

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ROBERT A. LEADER, who fought with the marines on Iwo Jima and witnessed the historic flag-raising atop Mount Suribachi, is a new faculty member of Notre Dame's art department. He does not appear in the classic photo, but was just beneath the summit sealing off caves where Japanese snipers were entrenched when the picture was taken.

"Within a few minutes after the summit was secured," Leader relates, "a Father Suvo, a marine chaplain, celebrated Mass and distributed Holy Communion to marines knee-deep in rubble. Very few people realize," he said, "that the Blessed Sacrament rested atop Mount Suribachi almost simultaneously with the American flag."

Record Total

Continued from page 1A

largest are St. Mary's Campus 643 and St. Joseph's where 642 registered.

The biggest gain, 82 pupils, was shown by St. Matthew's School, whose registration jumped from last year's 418 to 500 this September. This was due principally to the fact that the second floor of the school was vacated by Central Catholic High School. The next biggest gain was made by St. Joseph's School, where enrollment jumped from 570 to 642, a gain of 72 pupils. One more teacher was added to the staff.

Third biggest gain was shown by one of the newest schools, St. Anthony's opened in 1950, where enrollment of 240 was a gain of 64 over last year. The fourth largest gain was shown by Holy Cross School, where 58 more pupils reported than a year ago.

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